The Churchman.

VOLUME XVIII. NO. 27. "The Church of the Living God, the Pillar and Ground of the Truth." WHOLE NUMBER, 911.

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, SEPTEMBER 2, 1848. AT NO. 12 JOHN-STREET.

DAILY SERVICE.

"O come, let us worship, and fall down, and kneel before the Lord our Maker." "O worship the Lord in the beauty of holiness; let the whole earth stand in awe of Him.—*Venite.*

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

TRINITY CHURCH	At 9 A. M., and 3 P. M.
ALL SAINTS' CHURCH	" 6 "
ST. LUKE'S CHURCH	" 7 A. M.

Holy Communion administered every Sunday, at 7 A. M., except the 2d Sunday in the month, at usual time; and Evening Service on Friday, at 6 P. M.

ST. CLEMENT'S CHURCH	" 8 A. M.
CALVARY CHURCH	" 8 " and 6 P. M.
CHURCH OF THE ANNUNCIATION	" 8 " and 6 "
CHURCH OF THE CRUCIFIXION	" 8 "
CHURCH OF THE HOLY COMMUNION	" 6 " and 6 "

Saints' Days, a second Service, Lecture and Offertory at 9 A. M.

Calendar for September.

3. Eleventh Sunday after Trinity.
10. Twelfth Sunday after Trinity.
17. Thirteenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew the Apostle.
22. Ember Day.
23. Ember Day.
24. Fourteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

1. Fifteenth Sunday after Trinity.
8. Sixteenth Sunday after Trinity.
15. Seventeenth Sunday after Trinity.
18. St. Luke the Evangelist.
22. Eighteenth Sunday after Trinity.
28. St. Simeon and St. Jude, the Apostles.
29. Nineteenth Sunday after Trinity.

Clergy of the Protestant Episcopal Church,

IN THE CITY OF NEW-YORK AND VICINITY.

The following list is as accurate as information received at the office will allow. We shall be glad to receive notice of any alterations necessary to made in it, from time to time.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin-st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th-st.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of 10th-st.
Balch, Rev. Lewis P. W., 98 2d Avenue.
Bedell, Rev. Gregory T., corner of 10th-st. and 5th Avenue.
Berrian, D.D., Rev. William, 50 Varick-st.
Berry, Rev. Samuel V., 4 York-st.
Blake, Rev. John, Chaplain U. S. Navy, 556 Broadway.
Bartow, Rev. Henry B., 289 Broadway, and Astoria, L. I.
Brown, Rev. John W., 289 Broadway, and Astoria, L. I.
Carter, Rev. Lawson, 24th-st, near Lexington Avenue.
Carter, Rev. Timothy J., 24th-st, near 4th Avenue.
Clapp, Rev. Caleb, 6th-st, 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Thomas, 276 Houston-st.
Cox, Rev. Richard, 142 Mercer st.
Crummell, Rev. Alexander, 271 Mott-st.
DeKoven, Ren. Henry, 69 Irving Place.
Douglass, Rev. Stephen, Bloomingdale Road, 86th-st.
Duffie, Rev. Cornelius R., 64 Lexington Avenue.
Eigenbrodt, Rev. Wm. E., 53 Amity-st.
Embury, Rev. Edmund, 142 Mercer-st.
Evans, Rev. Benjamin, 172 Broome-st.
Fitch, Rev. Augustus, 15 Stuyvesant-st.
Forbes, D.D., Rev. John M., 477 Hudson-st.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benjamin I., 260 Tenth-st.
Halsey, Rev. Charles H., 2 Park Place.
Harison, Rev. William H., 159 Barrow-st.
Hart, Rev. A. Bloomer, 5 Mercer-st.
Harwood, Rev. Edwin, 5th Avenue and 179th-st.
Henry, D.D., Rev. Caleb S., 146 Macdougal-st.
Higbee, D.D., Rev. Edward Y., 159 Chamber-st.
Houghton, Rev. George H., 2?th-st. 1st house west of 8th Av.
Howland, Rev. Robert S., 9th Avenue, near 23d-st.
Hoyt, Rev. Ralph, 117 Madison-st.
Huddart, Rev. R. Townsend, 22 East 14th-st.
Huntington, Rev, Enoch, 639 Broadway.
Irving, Rev. Pierre P., 2 Park Place.
Jelliff, Rev. Hiram, corner 31st-st and 1st Avenue.
Jones, Rev. Lot, 77 2d Avenue.
Leonard, Rev. Alexander S., 129 Amity-st.
Little, Rev. Charles S., 224 3d Avenue.
Marcus, Rev. Moses, 15 West 24th st.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 135 Eldridge-st.
Mines, Rev. Flavel S, 30 Varick-st.
Moore, Rev. J. D., corner 25th-st and 1st Avenue.
Morris, Rev. William, 76 Varick st.
Muhlenberg, D.D., Rev. William A., 110 West 20th-st.
Nichols, Rev. Edwin A., 528 Hudson-st.
Ogilby, D.D., Rev. J. D., Theo. Sem., Chelsea Sq., 20th-st.
Pardee, Rev. Isaac, 11 University Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parker, Rev Samuel P., 6 Amity Place.
Parks, Rev. Martin P., 24 Vesey-st.
Peck, Rev. Isaac.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road
Pound, Rev. Jesse, 50 Fourth-st.
Price, D.D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, Bloomingdale.
Rooker, Rev. W. Y.
Schroeder, D.D., Rev. John F., 3 St. Clement's Place.
Seabury, D.D., Rev. Samuel, 125 West 13th-st.
Shimeall, Rev. Richard C., 12 10th-st.
Smith, D.D., Rev. Hugh, 206 West 20th-st.
Southard, Rev. Samuel L., 23d-st, near 4th Avenue.
Sweetzer, Rev. Henry W., 117 Madison-st.
Taylor, D.D., Rev. Thomas House, next to Grace Church.
Turner, D.D., Rev. S. H., Theo. Sem., Chelsea Sq., 20th-st.
Tyng, D.D., Rev. Stephen H., 56 East 16th-st.
Verren, Rev. Antoine, 99 Franklin-st.
Wainwright, D D., Rev. Jonathan M., 10 Hubert-st.
Walton, Rev. William, 2 Abingdon Square.
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber-st.
Whitehouse, D.D., Rev. Henry J., 120 11th-st.
Williamson, Rev. Charles H., 68 Duane-st.
Wilson, D.D., LL.D., Rev. Bird, Theo'l Sem'y, Chelsea Sq.

BROOKLYN.

Bourne, Rev. Rowland H.
Cutler, D.D., Rev. Benjamin C., 1 Sands-street.
Diller, Rev. Jacob W., Washington Av., near Fulton Av.
Fish, Rev. John F., Willow-st, near Pine-Apple-st.
Gardiner, Rev. Charles H., 30 Johnson-st.
Guion, Rev. Thomas T., Clason Av., near Myrtle Av.
Johnson, Rev. Daniel V. M., 18 Tompkins Place.
Johnson, Rev. Evan M., corner of Pearl and Johnson-st.
Johnson, D.D., Rev. Samuel R., 49 Myrtle Avenue.
Lewis, D.D., Rev. William H., next to Ch. of Holy Trinity.
Magee, Rev. Edward, 15 Johnson-st.
Noble, Rev. Birdsey G., 30 Clinton-st.
Staunton, Rev. William, Warren-st, near Clinton.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, D.D., Rev. Francis, Court-street, near Livingston.

WILLIAMSBURGH.

Fash, Rev. George W., 10th-st., corner of South 2d-st.
Haskins, Rev. Samuel M. 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South 8th-st.

JERSEY CITY, N. J.

Aldis, Rev. Charles, Grand-street.
Barry, D.D., Rev. Edmund D., Essex-st.

VAN VOORST, N. J.

Patterson, Rev. Albert C., Wayne-street.

Poetry.

HYMN TO THE FLOWERS.

A FRAGMENT—SELECTED FOR THE CHURCHMAN.

Ye bright mosaics! that, with storied beauty,
The floor of nature's temple tesselate!
What numerous emblems of instructive duty
Your forms create!
'Neath cloistered boughs, each floral bell
That swingeth,
And tolls its perfume on the passing air,
Makes Sabbath in the fields, and ever ringeth
A call to prayer!
Not to the domes, where crumbling arch and column
Attest the feebleness of mortal hand,
But to that Zone, most Catholic and solemn,
Which God hath planned!
To that Cathedral, boundless as our wonder!
Whose quenchless lamps the sun and moon supply;
Its choir, the winds, and waves; its organ, thunder!
Its dome, the sky!
Your voiceless lips, O Flowers, are living preachers!
Each cup a pulpit, every leaf a book—
Supplying to my fancy numerous teachers,
From loneliest nook! * * * * * *
Floral apostles! that in dewy splendor,
Weep without woe, and blush without a crime!
Oh may I deeply learn, and wisely ponder,
Your love sublime! —

Selected Matter.

The instruction in the doctrine of Christ, which an evil-doer received in his youth, often seems, for a long series of years, to have been entirely in vain. Often, however, when punishment has softened his heart, it brings forth its fruit.—*Hengstenberg.*

From the Christian Remembrancer.

THE GIRONDISTS.

The spectacle displayed by the Gallican Church suffering and persecuted in the Revolution, as contrasted with its aspect when dominant and persecuting before the Revolution, is indeed a remarkable proof how 'the wrath of man worketh the glory of God,' as its final preservation is of the following words, 'the remainder of wrath shalt Thou restrain.' It is wonderful how few of the Clergy of that Church which had permitted Dubois and Rohan to remain among its bishops, and Voltaire and Diderot amoug its members, flinched before the fiery furnace, denied their faith, or betrayed the liberties of their Church. It is wonderful, after all the scandalous licentiousness of the preceding century, how few were driven by fear, or seduced by passion and opportunity, to renounce the discipline of their order, or violate their vows. When the National Assembly gave itself (to borrow the fine expression of De Maistre) the *sacrilegious pleasure* of declaring the vow of celibacy illegal, and throwing open the doors of the convents, it was necessary to hire a common prostitute to come to the bar of the Assembly and play the enfranchised nun. Nor was the conduct of the priesthood, as a whole, less exemplary, scattered as they were over foreign lands, without any superintendence or control, beyond that of their own conscience.

Of the general character of the book before us, we have intimated an opinion which we venture to think will be confirmed by those who read it. Addition either to the sound philosophy, or to the authentic facts, of history, M. de Lamartine has made none. Whatever he has touched, that has he made to glitter, but quite as often with a false brilliancy as a true. Exaggerated importance, heroism, inspiration, is attributed to the very meanest of the tiger-monkies whom vanity, greed, or fanaticism, drove into the Revolutionary arena. The Revolution itself, according to the custom of the Michelet school, is worshipped as a kind of abstract entity, with a divine origin and character of its own, apart from and above the human agents in and through whom it triumphed. It becomes the idol of a sort of refined fetichism. Everything that belongs to it is great, awful, holy. Each of its orators is a Demosthenes, each of its soldiers an Achilles. All its madmen are prophets, all its mad-women sibyls. The drunkenness, under the influence of which Roget de Lisle composed the Marseillaise, after being described with a phænomenal accuracy which must satisfy every scientific mind, is finally designated as a 'divine inspiration.' Perfect personal beauty appears to have been rather the rule than the exception among the French republicans. With their warlike exploits, M. de Lamartine, ending as he does with the fall of Robespierre, is not very much concerned; but all that he does is done in a style that may well bear comparison with the sublimest fictions of M. Thiers,

'Et quicquid Gallia mendax
Audet in historia.'

His Jemappes reminds us of nothing so much as Livy's Regillus. The gods fight amongst men. The Demoiselles Ferni are an exact counterpart of the Dioscuri. The disparity of numbers is kept entirely out of sight; though, according to Napoleon, the French were to the Austrians actually engaged in the proportion of twelve to one. Whether the French or English won the battle of the 1st of June, it would be difficult, from M. de Lamartine's account of the matter, to divine. No French ships appear to have been taken. One, the ever-memorable 'Vengeur,' went down with all her crew on board; firing her last broadside level with the water—an eternal theme for dithyrambics, both in prose and verse. This is one account. According to another, the glorious vessel surrendered to the 'Brunswick,' hauled down her own and hoisted British colors; and, after being for two hours in the possession of her captors, sunk with *half* her crew, while the remaining half, glorified spirits in the land of verse, became imprisoned bodies in the land of prose. We can only say, that if the fathers of the Revolution were half what their sons believe and represent them to have been, the cardinal doctrine of the new faith is overturned, the progress of the humane species is backwards, Gargantua has degenerated into a *gamin*, and 'perfectibility' is like to remain a 'bility' for ever.

The causes of the French Revolution lie beyond M. de Lamartine's horizon; but we doubt whether he would have changed our opinion of them. The writing on the wall which the monarch and his guests could not read, posterity can read all too well; their interpretation is the most dreadful chapter in world-history, a chapter of which, one must fear, too many leaves are yet to turn. From the last years of Louis XIV. to the death of Lous XV., the annals of the French monarchy and the French Church are but one vast Belshazzar's feast. The mis-government of the one, and the corruption of the other, spread famine and atheism throughout the land. From famine and atheism sprang the Revolution, naturally, inevitably, justly. But the effect is not better than the cause; and the cause being famine and atheism, the effect will not be the regeneration of mankind.

'A new Christianity,' was the designation which M. de Lamartine, in his reply to the address of the Irish conspirators, thought fit to bestow on the Revolutionary movement. The blasphemy is a favorite one with all the Michelet and Quinet school, and it is one which offers a certain evidence, though rather of a hideous kind, to the complete identification of all that is good in human nature, and all that human nature can conceive as good, with Christianity. It is not only necessary, as in the case of the sophist, to persuade men that evil is *good*, but you must also persuade them that it is *Christian*. or the conscience of your hearers will at once take fright. In short, to those who have once known Christianity, Christian and good are the same thing. Whether Christian and Revolutionary are the same thing, we will give Voltaire and Rousseau leave to say. M. Quinet, in his 'Christianity and the French Revolution,' is at great pains (our readers may conceive at what pains) to prove that the children of the French Revolution *loved their enemies*. He is quite right. No code of morality can now be recognised as perfect, which does not include the precept, 'Love them that hate you;' and none who have not practised that precept, will satisfy the ideas which mankind now have of moral perfection. But we should like to know where M. Quinet got his doctrine, and what philosophical account he is prepared to give it. The dilemma is the same, or perhaps more obvious, with regard to the doctrine of humility,

If M. de Lamartine's book does not alter our estimate of the Revolution as a whole, neither does he throw much new light on the characters of its principal actors. We had never imagined that Robespierre and Marat were demons, but we always regarded them as unspeakably wicked men, but still as men, with human wants and passions. We are not conscious, therefore, of any particular prejudice which can be removed by learning that the first of these worthies lodged with a joiner, and the second kept a mistress, and was partial to warm baths. That either of them was a vice, never entered into our minds. After reading all M. de Lamartine's anecdotes and sentimentalities, we are more than ever convinced that both of them were scoundrels.

Above all, what is there so difficult to understand in the character of Robespierre? For the life of us, we can see no mystery, except that mystery which is in every soul of man. Never, it appears to us, was there anything so transparent. True; he did not care for money, but he sold his soul for power and fame; he was as cold as a fish, and as cruel as a tiger; he had very weak nerves, and a very hard heart; he was the softest of sentimentalists, and the most sanguinary of butchers; he was the author of the Rights of Man, and the foulest and bloodiest tyrant that ever scourged and disgraced humanity. We see no contradiction, nothing extraordinary, except the opportunity given for development; we most cordially wish we could. Of course a difficulty, a very considerable difficulty, arises if one regards the author of the 'Rights of Man,' as the author of one's religion. There is a coontradiction which it is certainly hard to reconcile. But great is the faith of infidelity. It has swallowed Rousseau, and is fast swallowing Robespierre.

Those who still hold to the 'Duties of Man,' may be content with remarking that if, as M. de Lamartine and others pretend to believe, the end of the terror only *coincided* with the fall of Robespierre, it is remarkable that its beginning should also have coincided with its end.

One character there was with regard to which we were very anxious to hear all that M. de Lamartine might have to say. Indomitable courage, warmth of heart, constancy in friendship, and a readiness to forgive, springing from fearlessness, are qualities which, joined with transcendant genius, we admire in Cæsar, and which it is hard to hate in Danton. But independently of the fact that the one lived in the night of heathenism, the other in the day of Christianity, Danton, while he was less than a Cæsar in ability, was more than a Cæsar in pride, and lust, and recklessness of blood. Traits of an almost childlike tenderness M. de Lamartine, and not M. de Lamartine only, has recorded of him. But of complicity in the death of the king and the massacres of September, he must stand convicted to all time. That blood which, in the crisis of his own fate, palsied his strong arm and sunk his voice of thunder, must blacken his name with eternal infamy. In genius, nothing like or second to him sprang from the Revolution, save only the mighty Mirabeau. His eloquence was eloquence indeed—that sweetness which comes out of the strong; he had all the gifts which sway nations in stormy times—all that enables a man to command popularity and to scorn it. Had he lived, there had been no Napoleon. Of the race of the giants, beyond all doubt, he was; but it was of the race of those giants who brought down the waters of the flood upon the earth.

We fully appreciate the judgment displayed by M. de Lamartine in abandoning the Girondists. They were a clique of unprincipled adventurers, and their's is the often told, though still instructive tale, of men who go half lengths in wickedness. Talents they had, oratorical and literary, of a high, perhaps even of a first rate order. They might have glittered in the salons of Holbech and Helvetius; they might have charmed the listening senates of a peaceful day; but they had not those 'wrestling thews that throw the world,' above all, a world of Jacobins. In place of statesmanship, they had a spirit of intrigue, an ostentatious Machiavellism which made them feared without making them formidable, and won them the fatal nickname of 'Hommes d'Etat,' without winning them a single victory over their enemies. M. de Lamartine does them no more than justice when he calls them the 'Pilates of the monarchy.' Perfectly, nay avowedly, convinced of the innocence of the king and of the iniquity of his murder, they yet voted for it, from the fear of being outbid by the sanguinary fanatics. Their conscience was vanity, and their God was the people. They brought the Marseillais ruffians to Paris, plotted the 20th of June, overthrew the laws in their own interest, and then expected that others would obey their law. They raised the demon of anarchy, bid him fetch and carry for them, and he destroyed them. Their life was an intrigue, and their death was an orgie. They were great only in their eloquence, virtuous only in refusing the hand of Danton when it was stretched out to them red with the blood of September, happy only in their punishment.

The most interesting, and probably the most influential, member of the party was, after all, Madame Roland. She alone has found favor in the eyes of Mr. Carlyle: weakness condemns the rest. She is the pattern woman of French Republicanism: and charms no doubt she had, and intellect, and heroism, though rather of the hysterical kind. But compare her rhetorical, theatrical, ostentatious sentiment with the virtue of a Christian saint! The 'Heloise of the 18th century she may have been;' *valeat quantum.* 'Heroism, virtue, and love,' says M. de Lamartine, were destined to pour from their three vases 'at once into the soul of a woman destined to this triple palpitation of grand impression.' And this is the sort of religion by which human nature is to live! She condescended to believe in the existence of her Maker, but the faith and worship which He had enjoined to His creatures, unfortunately appeared to her 'degradation and slavery.' She 'kissed the hand of God in his works;' and took her Plutarch to Church instead of her Prayer book. A visit to the palace, which deeply mortified her sense of her own consequence, seems to have given her the first decided impulse toward the regeneration of mankind. She expressed her triumphant exaltation at the insults endured by the Queen on the 20th of June, in language which, if correctly reported by M. de Lamartine, can only be designated as brutal and disgusting. Her death, suffered at the hands of her friend Robespierre, was an assassination. She met it bravely and theatrically; made orations to her fellow-sufferers in prison, wrote an oration to posterity, and fell in an apostrophe to Liberty, unpitied by none—by us not much admired.

Her husband was a man of second-rate intellect, perfectly *bourgeois* in his ideas, honest in pecuniary matters—and thereby favorably contrasted with his leader Brissot—naturally vain, and goaded into ambition by his aspiring wife. Antiquity was his model. He was a Cato under Christian dispensation: and approached his prototype of Attica about as nearly as Robespierre approached Cæsar. Finding the earth, on which he had consented to the murder of his king, too much stained with crimes to be any longer his abode, he quitted it by the antique exit of self-murder.

In one point of view the Girondists are perhaps more worthy of notice. Of all the parties in the first Revolution they had most affinity to the leaders of the present. They were pure Republicans, while their adversaries were Socialists. They were the disciples of Voltaire—the Jacobins of Rousseau. They looked for the kingdom of Reason—the Terrorists for the kingdom of Love. Liberty was their watchword, Equality and Fraternity those of their enemies. Of equality, indeed, they never dreamed. Their ideal was a perpetual administration of 'all the talents,'—'all the talents,' of course, being themselves.

Our author is evidently, in the most essential points of character, a thorough Girondist. We can quite account for his first love as well as for his faithlessness. Cleaner hands than of those who intrigued with Brissot, more practical energy than of those who ranted with Vergniaud, and purer thoughts than those who blasphemed with Condorcet, he certainly has; but still he bears a general resemblance to the party, not only in the rhetorical powers which carried him, amidst delirious applause, to the head of the Revolutionary movement, but also in his dreamy intellectualism, his girlish vanity, his supreme and undisguised contempt for 'the vulgar horde' of whom his own power is held; and we suspect, also, in a want of moral firmness, and real statesmanlike qualities. Let any one peruse the account of his interview with Lady Hester Stanhope, given in his 'Travels in the East,' and judge whether a man, who was in ecstacies at being told by a crazy Pythoness that he 'had a great part to play in the world which was preparing,' is likely long to ride upon the storm, and gather the winds of sedition in his fist. Let any one note a few of those passages in the 'Girondins,' in which the lower classes are spoken of, and he will see how much real sympathy can exist between the writer of those passages and the heroes of the barricades. And let any one review the conduct of M. de Lamartine since the days of February, especially with regard to M. Ledru Rollin, M. Louis Blanc, and Louis Napoleon, and he will be able to decide whether the feeble Machiavellism of the 'Hommes d'Etat' is altogether without a parallel in their historian. Another 'Pilate of the Monarchy' there cannot be; but there may still be a Pilate of Order. Does there lurk among the benches of the National Assembly some despicable and despised fanatic, who may play, in miniature, the next part, and become a mitigated Robespierre?

Communications.

For the Churchman.

A single step cannot be taken in the course of piety laid down in the Gospel, without bringing to view the duty of humble and entire submission to the will and wisdom of God; whatever obstacles may be interposed by *our* will and *our* wisdom. No duty is more imperatively required in Scripture; none is of more perpetual obligation; none, in its nature and proper discharge, is more comprehensive of sound religious principles and affections; none is of higher practical value for its undeniable claims, as inseparable from honest consistency, to uniform virtue and godliness; none happier in its natural effects on reasonable minds; none accompanied with surer promises of supernatural grace and blessing; none has richer rewards attached to it both for the life that now is, and for that which is to come; than *Prayer.* Nor is there any which, at all times, in all places, and under all circumstances, has, and ever has had, fuller testimony yielded to it by the reason, or instinct, or natural sense, or whatever else may be supposed to be a universal principle of right in the human breast. But this is the unsophisticated breast of man—yielding ingenuously to the reasonable result of that conviction of the existence and supremacy of God, and man's dependence upon Him, which every generation of our race has received from the preceding, as far back as the memory of man extends. When the pride of the human heart dislodges this spirit of reasonable dependence and submission, and swells with the hell-born desire to be "as gods,"* to comprehend every thing, to believe nothing that supposes there is a divine understanding and wisdom compassing truths and facts, which man is to admit, though utterly beyond the reach of *his* wisdom and understanding,—then doubts, and difficulties, and objections present themselves. If there is a God so supreme in knowledge, goodness, and power, what need has He of our prayers? If His will is so potent, and at the same time so benevolent and pure, if infinite good and happiness is a law of His nature, and evil of every kind abhorrent to it, why should He require man, nay, how dare man presume, to petition Him that good may be done, and evil averted? If He is so great and high, how can He be expected to stoop to the notice and care of man's petty concerns?—Thus undisguised infidelity vents its objections. In this, however, as in other things, infidelity has its co-operators and abettors among professing Christians. False theories of the Gospel often stand in the way of the full reception of it, and of its genuine influence on the heart and life. Much solemn warning exists in the fact that errors of an opposite nature will often produce the same ill result. Where it is sought to mingle the profession of Christianity with high ideas of the importance and sufficiency of reason as a guide in religion, and as a wholesome check on the supposed tendency of faith to hamper and enslave the intellect; even though prayer be not discarded, its beneficial influence will be estimated only by its moral operation on the mind, on the same philosophical principles on which the mind is reasonably affected by being drawn towards any subject or exercise, pleasurable or otherwise, grave or gay, sensual or spiritual, devotional or irreligious. Much the same is the view of prayer to which some are driven by an unchristian theory of justification by faith alone. Afraid of the effect on their favorite, but untruthful and dangerous notions, of the principle that God's grace and mercy to His people, are made dependent on aught in them but a certain turn and state of mind which they call faith, and which they regard as admitting them to the fulness of the justification and favor of God, and to an absorbing of their identity, with human frailties, imperfections, and wants, into an imputed character, adorned and imbued with the perfect righteousness of Christ; they discard the evangelical doctrine that prayer is indeed a very means whereby it is appointed that more and more of the grace of God is to be vouchsafed to them; more and more of His love and favor to be extended to them; and they to be more and more benefited by the pardoning, sanctifying, justifying, and saving mercy of the redemption which is in Christ Jesus. They too, therefore, sink the efficacy of prayer into the mere philosophical influence on the mind, of serious and devout exercises.

He who reads the Gospel carefully, and in a truly evangelical frame of mind, sees how baseless are all such human theories. Take from the Gospel the principle that prayer is a cardinal means whereby man's faith is to be acceptable and available with God, and a real blessing to himself; whereby that grace of the Holy Ghost is to be enjoyed which is essential to prepare man for justification with God; whereby indeed all that Christ has done in man's behalf is to be applied to each one's spiritual and eternal good:—take this principle from the Gospel; and you take from it *The Lord our Righteousness*—for therefore did He interpose His righteousness in our behalf in His mighty work of redemption, that through Him, as our Great High Priest, and Intercessor, we might "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need;"† you make it a totally different message from that as which it was graciously given to the world; you so falsify a leading and pervading principle of both doctrine and duty, as to leave the Gospel but little hold on man's trust and confidence.

The serious and unprejudiced Christian sees at once what is the Gospel's teaching on this momentous subject; and because it is the Gospel's, he knows that it is of God. He therefore rejects all counter teaching; and believes in prayer as, when offered on the principles and in the spirit of the Gospel, a very and indispensable means and condition whereby it is divinely appointed that the benefits of Christ's atonement are to be experienced by him; as well as also a required condition of real temporal good.

Holy Scripture is full of promises to those who seek in prayer the mercies of their God and Saviour; and to nations whose inhabitants, and churches whose members, are men of prayer. It is obviously the revealed divine will, that prayer be the great purpose for which the members of God's Church regard themselves as a united body, to meet often together—with a view as well to their individual advancement in the divine life, as to the corporate purity, unity, and welfare of the Church, the strengthening and extending of the Gospel's cause in the world, and the best interests of the nations and communities wherein it is established. Therefore due provision for maintaining public worship, in such wise as most effectually to conform to the principles and patterns of Holy Writ, to the true character and spirit of the Gospel, to man's reasonable sense of the decency and fitness of things, and to what is most for substantial and permanent edification, has always occupied the earnest attention of devout and faithful men, when vested with authority in things pertaining to the kingdom of God on earth. Thus is a spirit of private and domestic devotion to be fostered; and thus, reciprocally, the consistency and sincerity of the religious character, nourished and exercised in private prayer, are to be manifested, and carried on, by the divine blessing, to their proper holy influences on the heart and life. Hence we have our Liturgy, and the constantly recurring appointments of its Calendar. Let ideas of what God's public worship should be, be formed on the Scripture model; and nothing more is needed to commend the provisions on this subject of our branch of the Catholic Church, to the approval and adoption of all good Christians. Their devout observance, in the true faith and piety of the Gospel, as it is eminently contributive to the glory of God, and to the Christian's individual growth in evangelical knowledge and holiness; so is it also the best service that can be rendered to the Church and nation: inasmuch as the godliness which it cannot but promote, is the Church's only security for its healthy progress, and its true welfare, and is that alone which, for all really valuable and commendable purposes, exalteth a nation. Very interesting and important, therefore, in the estimation of true piety, is it, that our liturgical provisions be fully and devoutly carried out; and a source of lively gratitude to God, and earnest hope and trust for good to the religious, the social, and the civil community, that He has been pleased to raise up, and is pleased to continue to extend, among us, a holy desire and endeavor to do this thing. The present increased attention to Holy Day observances, and to daily public worship, is full of hope and encouragement—hope and encouragement to the true Christian, who would grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, and have the influences of the blessed Gospel of the grace of God strengthened and enlarged among men—hope and encouragement to the virtuously minded member of society, who would see human happiness and welfare placed on their surest basis, and good principles and affections shed their benevolent and kindly influences over all sorts and conditions of men—hope and encouragement to the true patriot who would have his country prosperous and blessed. Amid the confusions and perplexities, the changes and chances, the turmoils and strifes, the sins and sufferings, which God seems now, for some wise and good ultimate designs, to be allowing a great range of influence and trial, it is consoling and cheering indeed to see a movement among His people towards a juster appreciation, and more faithful improvement, of their Christian privileges. When we see here, and there, and there, a little band of worshippers daily accompanying their pastor to the throne of the heavenly grace, we think with reverent gratitude and hope, of the promise made to the father of the faithful, of God's great goodness, even to Sodom and Gomorrah, in merciful consideration of the righteous few that might be found in them.* And let all good people pray that this work of grace may increase more and more among us; and that, pouring upon it the continual dew of His blessing, God will be pleased for Christ's sake, to hasten the time when, the end of His judgments being answered, all the ills we suffer now may be turned to the benign and holy influences of true faith, sincere devotion, abounding virtue, religious, social, and civil fidelity, and all the sweet charities for which the human heart was formed, and for which the "Holy Spirit, Heavenly Dove," offers, as His part in the great work of the regeneration of our nature from the effects of its fall, His graces of gentleness and meekness, of patience and long-suffering, of purity, humility, and love.

B. T. O.

* Genesis iii. 5.

† Hebrews iv. 16.

* Genesis xviii. 23—32.

For the Churchman.

Mr. Editor.—I agree mainly with your correspondent who signs himself "*Coutributor,*" in the distinction which he has endeavored to point out between "*Episcopalians and Churchmen,*" and in regard to the necessity which he supposes to exist for some mode, or means, of "historic identification" of the Church, where by the inquirer may ascertain what is to be regarded as "the Church," before he knows, except in the most general manner, what are its teachings' peculiar characteristics. I have for a long time had the plan of such a work in my mind, and the material for its execution pretty much collected. With your kind leave, I will now present the subject, in a condensed form, to the public, through your columns.

I need not give my reasons at length for selecting your columns as a medium of communication with the public. The plan itself is something of an experiment, and may be regarded as an innovation upon the usual course of discussion on this subject. And your readers, Mr. Editor, are just the persons whom, of all others, I should select, that I might "fit audience find" for my project. I am therefore desirous of submitting it to 'this select company of friends," before sending it forth in any other form, to the merciless buffetings and criticisms of unsympathising, and often jealous and unfriendly, minds.

THE CHURCH IDENTIFIED.

SECTION I.

IMPORTANCE OF THE IDENTITY OF THE CHURCH.

There is hardly any fact more certain, with regard to Christianity, than that our Blessed Saviour founded a Church, or caused one to be founded, by His Apostles, in His name. It is also admitted that this institution was, and is, most intimately connected with His religion.—The proposition seems self-evident, and is almost universally held. It is also confessed that in this age but little is known about that Church, its nature, object, and designs, and the great mass are ready to acknowledge that there is no small difficulty in identifying it, among so many claimant sects.

1. In the midst of this difficulty, some have thought that the identity of the Church is a matter of no importance—that if we can find a Church that is evangelical in its character, and encourages sincere piety, that is all that can be necessary.

Still, however, people are not satisfied with this. They have some idea of a Church established by Christ and His apostles, as a visible and distinct thing; and even when they affirm that it is of no material consequence what Church we belong to, if it is only sound in its doctrines, they do nevertheless betray no little uneasiness when it is said, or intimated, that the Church to which they belong is not the same identical Church as that which our Saviour founded.

Now this shows that there is still latent in the heart of every one, that cares for Christianity at all, a feeling that it is important that we belong to that Church which Christ Himself founded. The uneasiness occasioned by the intimation that any particular organization of people, professing to be Christians, is not a branch of the Church which was once established by divine authority, is proof that there is in every heart a feeling, or consciousness, of the importance of the identity of that Church.

To get rid of this feeling, or to avoid the difficulties that arise from its admission, there has arisen, of late years, a theory which holds that this importance attaches only to an *invisible* Church, and not to the outward and visible society which we call by that name. This *invisible Church* is supposed to consist of the number of persons—secret to us, and known only to God—who are undoubtedly to be saved; and that this number is independent on, and regardless of, outward signs and visible organizations.

Without discussing this theory at all, it is sufficient to note the fact that it is unsatisfactory. Those who adopt it are none the less unwilling to admit that the *visible society to which they belong* is not, or by any possibility may not be, a branch of that visible Church which has existed from the Apostles' days. If the theory of the invisible Church were satisfactory to their own minds, they would be entirely indifferent to the identity of the visible Church.

But besides this. As Christians, they feel that they must have membership somewhere. They must assemble for public worship—for keeping the Christian Sabbath—for observance of the Sacraments—and for the performance of other commanded duties, which require, or imply, a visible association, or Church, of professing followers of Christ.

2. The common impression, with regard to the Church, is, that all denominations stand before him who is in search of the truth and the true fellowship of Christ's Disciples, on an equal footing—that there is one Church, called the *Catholic,* or sometimes the *Roman Catholic,* Church, that has existed ever since the Apostles, and that all the others being alike the result of voluntary association and combination among men since the Reformation, it is absurd and wicked for any of them to be exclusive, or judge another unworthy of its fellowship.

If the hypothesis here assumed be correct, the conclusion is inevitable. For if any number of men, taking the Scriptures for their guide, have originated a Church in one form, another similar body of men, differing from them in their views of the meaning of Scripture, may originate another Church in another form, and so on; each being obliged, by the conditions of its existence, to concede to the other the validity which it claims for itself.

This is the opinion, or rather, perhaps I should say, the feeling, of the vast majority of the people of our land.

And yet there is not a denomination that acts upon this principle; unless it be some of those whose claims are generally considered to be the least worthy of regard. Thus the Episcopalians do not allow ministers of other denominations to minister at their altars. The Baptists will not receive to their communions any who have not been immersed since having come to adult years. The Presbyterians—that is, the old Scotch Presbyterians—will not fellowship with any Congregational denominations. The Methodists and Congregationalists have also certain views of the nature of Christ, and of the duration of the future punishment of the wicked, that exclude large classes of persons who profess to be guided by the same rule

aiming at the same result, and equally as sincere as themselves.

This practical exclusiveness has been found indispensable, not only to the exercise of discipline, but also, and still more, to the preservation of the very existence of the bodies themselves. If no test were proposed, no profession required, and no rule adopted, it would be impossible to tell what the Church was, where it was, or of whom it was composed. Accordingly each one has singled out what it regards as its leading feature, or distinctive point, and makes that its test; as Episcopacy, Presbytery, Immersion, or agreement in some articles of faith which they have decided to consider fundamental; and excludes, more or less stringently, all who do not agree with them on these points.

There seems to be a precept in the Scriptures for this exclusiveness: "Have no fellowship with the unfruitful works of darkness, but rather reprove them."* "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh *disorderly*, and not *after the tradition* which ye received from us."†

We must, however, be able to identify our Church with the Church of Christ, as a visible society, or we have no right to exercise its discipline, and exclude those who do not walk orderly, according to its rules and traditions.

There are but few, if any, that will not acknowledge, that the Christian has duties to perform, and that the performance of them, if he have opportunity to perform them, is as necessary to his salvation, as a belief of the articles of the Christian Faith. We fully admit the doctrine of justification by faith alone. We attach no merit to good works. Yet we affirm, and we expect all Christians to assent to our affirmation, that the Christian must keep the commandments, and bring forth the fruit of such good works as God has ordained for us to walk in. I shall not now stop to inquire into the grounds of this necessity or obligation. All persons will agree in acknowledging its existence.

a. I say, then, that we, as Christians, have the duty of obedience, to them that are over us in the Lord, (Heb. 13, 17,) which can be performed only in connexion with the true Church. The command itself implies that there are some persons whom Christ hath set over us to be our governors. And the commandment is, that we obey *them*, and not others whom we may put in their stead, or who may claim to be in their place. In human affairs—to obey the rightful officers of the government under which we live is patriotism, and a high virtue. But to obey others, who have no such authority—but who set themselves up as claiming authority—is not patriotism nor any other virtue. So in this matter of religion, Christ has appointed some to have authority over us, and He requires that we obey them. Obedience to them, therefore, is a duty. But obedience to others, *in the same matter*, is a rejection of their authority, and therefore a sin.

b. Again the Lord has ordained that they who preach the Gospel—by His authority and appointment—shall live of the Gospel. (1 Cor. 9: 13, 14, Luke 22: 29, 30.) And consequently He has commanded that he that is taught in the Word—minister unto him that teacheth. (Gal. 6: 6.) Here the duty of doing something for the support of the Ministry is expressly taught. He that gives for the support of the true Ministry in the true Church performs this duty. And the declaration is made, "he that soweth little shall reap little: and he that soweth plenteously shall reap plenteously,"—(2 Cor. 9: 6, 7.) But he that is not in the true Church, and gives to the support of another ministry than that which Christ hath appointed, is not performing this duty. He is rather doing its opposite.

c. Once more—there are in the Scriptures a variety of commands to preserve the unity of the Church, (Eph. 4: 3,) and for this purpose to avoid all those that cause divisions and all false teachers, (Rom. 16: 17.) Now it is perfectly obvious that unless we are in the true Church, we cannot be performing this duty. But on the contrary we are committing the sin against which the duty was prescribed as an antidote.

It is obvious, therefore, that one cannot keep these commandments of God, and perform the duties which are required of him unless he be in the true Church. So far as these commandments and duties are concerned, it is no matter what is its name—organization or form of government—whether it be Papal, or Episcopal, Presbyterian, Methodist, or Baptist. Like circumcision or uncircumcision, these things in themselves are nothing, but only the keeping the commandments. But these commandments and the duties growing out of them, do imply a distinction and a difference between the true Church and the false ones. The importance depends not upon *the form* of the Church, but upon its IDENTITY.

4. Let us pass now to another topic. At the close of St. Matthew's Gospel, we find a promise of Christ's perpetual presence "alway, even unto the end of the world." (Matt. 28: 20.)

Now so far as our present purpose is concerned, it is no matter whether this promise was made to a particular order in the Ministry or not. Suppose that it was made to the Church at large, to all of Christ's people—it is the same: for whether, by the terms of the promise, He is to be with ministry or people, they must be together, and so in effect He will be with both. But the promise that He will be with them, in whichever way we understand it—implies that He will not be elsewhere—that there may be gatherings, and assemblies, and associations, with which He will not be. The promise is of a special blessing to His Church. If we are in that Church, we shall have that blessing, if we are worthy. But if we form another organization—a false Church—we forfeit that blessing; we forsake His presence.—He certainly cannot be with two or more different and opposing bodies. He cannot be contending against, and divided against, Himself.

Here then, again, we see the inestimable importance of the identity of the Church. Be its name, or organization, what it may, the importance is the same. It depends not upon outward form, or local name, but upon the identity of that Church to which the blessed promise of Christ's perpetual presence was made—to be with it always, every day, even unto the end of the world.

5. In 1 Cor., iii: 16, St. Paul calls the Church the Temple of God. He had alluded to the divisions and contentions in the Corinthian Church—some preferring PAUL, some APOLLOS, and some PETER. He assures them that these men were but the Ministers by whom they believed in Christ; they were not founders of distinct sects, each for himself; they were laborers together in building the Temple of God; Christ was the only foundation, and no man could lay another. And Christ was not divided. They were not baptized into the name of Paul. Paul was not crucified for them—therefore he could not be a foundation. There could be no other foundation than Christ; and as He was not divided, there could be only one Church with Him for its chief corner-stone and foundation. "Do ye not know," asks the Apostle, "that ye are the temple of God, and that the spirit of God dwelleth in you?" (1 Cor., vi: 19.) And again, the Apostle, writing to the Ephesians, uses the same figure. He says: "Ye are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone, in Whom all the building, fitly framed together, groweth unto an holy Temple in the Lord." (1 Cor., ii: 20.)

* Ephesians, v: 11. † 2 Thess., iii: 6.

Now, undoubtedly, this language is figurative. But the figure must have been designed to mean something. The Temple is that in which dwells the Holy Ghost, or Shekinah. It is also the place in which God is worshipped. Worship is the leading idea for which Temples are built. This must therefore have been St. Paul's meaning. And yet he says that the Church—the true Church—consisting of those who are "built upon the foundation of the Apostles and Prophets, Jesus Christ being the chief corner-stone," is the Temple of God, and the Spirit of God dwelleth in it.

Now this fact suggests, rather than explains, the immense advantage that the Church of which St. Paul was then speaking has over all other societies and associations of men. Herein is the Holy Ghost, and the true worship of God; and they who are within it have "fellowship with the Father, and with His Son Jesus Christ."

6. One more thought on this subject: The Church is in several places compared to a living body. In Romans (xi: 17,) it is compared to an Olive tree, and we Gentiles are said to be grafted in and to have our life only as the scions that are grafted in, from the tree and stock into which we are grafted. In 1 Cor. xii, the Church is compared to a Human Body, and the individuals belonging to it are compared to the members of the human body, as hands and feet, head, ears, and eyes—each of which has life in the body, and only in connection with it. Take them away and they are dead. Again, in Ephesians, iv: 16, Christ is called the Head, and the Church His Body, and we, each and severally, the members—"fitly joined together and compacted by that which every joint supplieth"—and, it is said, thus to grow, "to make increase of the body unto the edifying itself in love." And hence we are said to be "members of His body, of His flesh, and of His bones." (Eph. v: 30.)

These, again, are figurative expressions—confessedly so. But, as figures, they must have been used to mean something. They may point to a mystery, as, indeed, St. Paul calls it, (Eph. v: 32). But it is something of great importance—some great advantage, that depends upon membership in this Body—the Identity of the Church. Christ is not divided. His Body is not divided. St. Paul says, "There is ONE BODY," (Eph. iv: 4,) and the advantage signified by these obscure but frequent figures must, therefore, depend upon union with the true Church—which of course implies its identity.

But to leave all these considerations, and come back to one (3, above,) already stated: That is in itself sufficient to engage for the subject all the attention that we can bestow upon it. There are certain duties required of us in the Gospel that we cannot perform, except in connection with the Church of Christ—that same identical body corporate which is spoken of in the Scriptures, and of which Christ said, "On this rock I will build My Church, and the gates of Hell shall not prevail against it. (Mat. xvi: 18.)

As Christians—though "we be justified by faith—freely through grace, and that not of ourselves, it is the gift of God, not of works, lest any man should boast,"—yet as Christians we are called to a life of duty and obedience to the will and commandments of God. If we would enter into life, we must keep the commandments. (Matt. xix: 17.) If we love the Saviour, we shall keep His commandments.—(John, xiv: 15.) We are His friends if we do whatsoever He commands us. (John, xv: 14.) And we are to be judged, at the last day, according to the things done in the body, (2 Cor., v: 10,) every man according to his works. (Rev. xx: 13.)

Now we have seen that, as Christians, we are commanded to obey those that Christ has appointed to have the rule over us. (Heb. xiii: 17.) We are to esteem them very highly in love for their work's sake—(1 Thess. v: 12.)—the Lord has ordained that they shall live of the Gospel,—(1 Cor. ix: 14)—and we that are taught are commanded to minister to their support in all good things (Gall. vi: 6); we are to mark and avoid all those that cause divisions, (Rom. xvi: 17,) and strive to preserve the unity of the Spirit in the bond of peace, (Eph. iv: 3).

We may place a very different estimate upon these duties. Some may deny that the are duties at all. It is true that many act as though they did not consider them so. But surely such persons cannot have taken their views from the Word of God. Duties at any rate they are, if the Bible is to be our standard and rule, whether we consider them of a greater or of a lesser magnitude.

We must admit, then, that there are duties which we, as Christians, are required to perform, that can be performed only in the true Church, and that do, therefore, require its Identity. Grant that elsewhere we may have the rule of life and duty truly explained to us; grant that elsewhere we may enjoy the presence and influence of the Holy Spirit; grant that elsewhere we may have all the joy and peace of believing; yet there, be it where it may, these duties must remain unperformed—they must go down with us to the grave, as things left undone—they must arise with us at the resurrection of the dead, and appear with us, as deeds done or not done in the body, at the Judgment Seat of God. The true faith which we received—the right rule of life that was expounded to us—the fellowship of the Holy Ghost which we supposed we enjoyed—as well as all our joy and peace in believing—these, and all the other privileges of light and knowledge which we may have possessed and enjoyed, can only serve to render us inexcusable for the neglect of these duties, and aggravate our guilt. There they stand, in the Lamb's books, written against our names, as things left undone which we ought to have done. It will then be found that we had bestowed upon others that which He had required for Himself. We had conferred upon others that honor which He required to be paid to His servants. We had scattered where He would gather together into one Fold. We had multiplied and encouraged divisions, instead of laboring and praying, as He did, that His disciples might be one, and that "there might be no schisms in the body."

I do not wish to magnify the importance of these things at all. I aim simply to call attention to them, as indubitable facts, tending to show the importance of the Identity of the Church. Let each judge for himself of their importance, and as he judges so let him act.—To his own Master he standeth or falleth; for we shall *all* stand before the Judgment Seat of Christ, and every one of us shall give account of *himself* to God. But I refer to these facts as being in part the reason, and as being in themselves a sufficient reason, for the importance we attach to the Identity of the Church, and for our esteeming one Church better than another, even though they should seem, in our judgment, both equally orthodox—both equally holy in the lives of their members—both, so far as we can see, equally salutary in the influence which they exert upon the morals and welfare of the community. To man they may present the aspect of equal value and equal holiness.—But in their relation to God they cannot be considered as on the same footing. D.

For the Churchman.

Reverend and Dear Sir.—It was not my intention to have troubled you or your readers, with any further remarks on Odd Fellowship; but a communication in the last Churchman, signed E. M. P. WELLS, compels me to address you again, in order to correct a few of his mistakes. I have not denied that the name of our Saviour was used in different Lodges, but have repeatedly declared that reference was made to our Lord, in the form for burial, in this jurisdiction; and that Chaplains have in extemporaneous prayers closed them with that blessed name. What I charged was this: that in the *working books* of this jurisdiction, no such prayers as he publishes are to be seen, and that none such emanate from the G. L. of the U. S., or the G. L. of this State. I know nothing of the usages in Massachusetts; and if they have our Church prayers imbodied in a form, they no doubt are indebted to the Reverend gentleman who has sent them to "G. of 67." For one I rejoice at it, and am most happy to be corrected as far as this State is concerned; but after all they are allowed from mere courtesy, for an infidel member might at any time object, and his objection be valid, according to the law. But in this State if such a form be allowed it is a new thing entirely. I know that no such form was in our working book, and we are expressly taught that no *sect or creed*, can have admittance into any Lodge. I will not stop to argue the matter with regard to the U. S. Constitution, which, in my judgment is totally irrelevant to the present discussion. The government is founded on *Christianity*, fully recognised. His further reference to our Lord's prayer is unfortunate, for *that*, HE gave to us himself, in which we pray the *Father* to give us CHRIST, who is ever "our daily bread." I repeat, then, that in this State, so far as I know, there is but one Book form of prayer used, and that for the burial of the dead closing with the name of our Lord: that our Lodges acknowledge *no sect or creed*; and that all it requires of any man to become a member, is to believe in a God,. Isolated cases on the practice of one or two Grand Lodges do not alter the fundamental principle, that the Order in its general aspect is Deistic.

AN HUMBLE LAYMAN.

For the Churchman.

Rev. and Dear Mr. Editor.—I saw with much pleasure the appointment of Dr. Douglass to the honorable post of Professor of Mathematics in Geneva College. It will doubtless occur to your readers that this is the same gentleman who, as Presid't of Kenyon College, was so shamefully treated by Bishop McIlvane and his creatures, and rudely deprived of that *desirable* office. He published two pamphlets fully exposing the acts of the *Evangelical* prelate and his equally *Evangelical* parasites; to the first they attempted to return an answer, but the second proved too tough a morsel to digest, and they wisely left it alone. The unanimous election which Dr. Douglass has received shows the estimation in which he is held by the high-minded and honorable men who compose the Board of Trustees of Geneva College, and will doubtless more than counterbalance any petty vexation to which he may have been subjected by persons who, as is customary with this sect, are *too religious to be moral*. I remain Sir, with rerpect, your obedient servant,

HUMAN.

THE CHURCHMAN.

New-York, Saturday, Sept. 2, 1848.

True to his purpose our excellent brother, the Rev. E. M. P. Wells, declines to appear again in behalf of the Odd Fellows, which we do not regret, as we think enough has been said on both sides of the subject; and if the majority of our readers are not, as we believe they are not, brought over to his views, it has certainly not been for want of an able, manly, and eloquent advocate. Mr. Wells has argued his cause in a way which must have gained for him the gratitude of Odd Fellows, and the respect of those who dissent from his conclusions.

Our chief object, however, in taking the pen at present, is to correct what we are informed on good authority are inaccurate statements. We refer to the communication of "Hobart" last week; and are requested to say that the writer must have had reference to some spurious kind of Odd Fellows, as there is nothing even remotely like "Light up the furnace," "victims," "galling chains," a noble Grand "supported by a Vice Grand," &c., &c., throughout the whole order: and that the motto "*Quid rides*," is not the motto of the Order in the Grand Lodge of the United States, nor, so far as our informant knows, in any state.

In justice to "Hobart" and ourselves, we must add that the communication of "Hobart" was accompanied with a responsible name, and that the author is a clergyman of good standing, and a man of considerable experience; wholly incapable of intentional misstatements, and very competent, we think, to form a correct judgment of what he undertakes to report.

We earnestly request the attention of our readers, to the first number of the series of papers on "The Church Identified." If the succeeding numbers are equal to the first, the series will do great good.

THE LIFE OF MARTIN LUTHER: *related from German authorities. With 16 engravings. By* MORITZ MEURER. *Translated from the German, by a Pastor of the Evangelical Lutheran Church*, New York: Printed and published by H. Ludwig & Co., No. 70 Vesey st., 1848.

This work is designed to be strictly a biography, and to exclude the history of the Reformation except so far as the events of the latter are necessarily connected with the life of Luther. Though ushered into the world under Lutheran auspices, it professes to be a purely objective history, and to exclude all the colorings which the fancy of friends or foes might impart to a simple narrative of facts. This latter feature is worthy of note, and we must do the author the justice to say that the plan of his work is well adpted to gain so important an end. For the work consists of a compilation from letters and other original documents which tell their own story; and "presents the history of Luther exclusively from authentic sources, and indeed in his own language or that of his contemporaries." "This mode of representation," as the compiler remarks, "necessarily has its defects; it is natural that the language will not be as fluent and as smooth as if it had come from a single pen:" but the advantage of it—which more than compensates for all such defects, is that the reader "has a Luther as he actually presented himself, and as he appeared to those who surrounded him, no ideal and no caricature." It is important to add that copious references to authorities are given at the end of every chapter. Most of the current anecdotes of Luther are excluded as destitute of authority; the work appears to us to be a grave, useful, and authentic compilation.

From the same publishers, H. Ludwig & Co., No. 70 Vesey st., we have

"The unaltered AUGBURGH CONFESSION, as the same was read before, and delivered to, the Emperor Charles V., of Germany, June 25th, 1530: and The THREE CHIEF SYMBOLS of the Christian Church; with historical introductions, and critical and explanatory notes. By CHRISTIAN HEINRICH SCHOTT, Pastor of St. Peter's Church, in Leipzig. Carefully translated from the German."

When it is considered that our Thirty-Nine Articles are based upon the Augsburgh Confession, it will seem natural that we should attach a peculiar value to the latter publication. The Introduction to it gives a brief history of the events which led to its adoption. The critical notes display much accurate and extensive learning, though they maintain, as might be expected, some positions, in which we cannot acquiesce.

It is very desirable that works of this kind should give the original, in connexion with the translations. The want of the former is a defect in the present work, which, we hope, will be supplied in a future edition.

THE WORKS OF WASHINGTON IRVING. New Edition, Revised. VOL. I. KNICKERBOCKER'S NEW YORK. New York: George P. Putnam. 1848. 12mo. pp. 452.

Mr. Putnam is now engaged, among other most commendable literary enterprises, in bringing out a new edition of the works of Washington Irving, revised by the author; the first volume of which—Knickerbocker's New York—has just appeared, in very beautiful style. To say one word in commendation of Irving's works—works which have already taken rank with the English Classics—would not only be superfluous but ridiculous. The world has passed its judgment, and stamped them with the seal of highest approbation. We trust that the good taste and enterprise which Mr. Putnam has displayed in undertaking this edition, will be duly appreciated, and rightly met by the public. Of course it will be, henceforth, the Library edition, and no Library will be complete without it.

LITERARY SKETCHES AND LETTERS: being the Final Memorials of CHARLES LAMB, never before published. By THOMAS NOON TALFOURD. N. York: D. Appleton & Co. 1848. 12mo. p. 306.

This attractive volume will be sought for with avidity, by hundreds, to whom the Essays of Elia, and the correspondence of Lamb previously published, have been among their choicest books, and those most frequently in their hands. The sad story which is now for the first time told to the public, invests everything pertaining to him with an additional interest: It exhibits his character in a new light; and must win for him, from every heart, the tribute of generous admiration for his self-sacrificing and disinterested course steadily adhered to throughout life.

STORY OF THE PENINSULAR WAR. By the MARQUIS OF LONDONDERRY. New York. Harper & Brothers. 1848. 12mo. p. 454.

Another of the Harpers' handsome volumes, sure to find readers, from the interest of the subject, and the high rank and ability of the Author, who took an active part in the great conflict, which he records. His official situation, and his near relationship to the war-minister of the day, afforded him singular opportunities of acquiring knowledge, of which he did not fail diligently to avail himself. Lord Londonderry's narrative, not embracing the whole of the war, the present volume has been continued to its close, and thus presents to the reader a complete history of that memorable struggle.

POEMS, by a SOUTH CAROLINIAN. Charleston, S. C. Published by Samuel Hart, Senior. 1848. 12mo. p. 104.

In his Preface the Author says—"It seems to me that the great deficiencies of our literature now-a-days are common sense, and common feeling." From a perusal of a portion of his volume, we are disposed to think that it furnishes a proof that the remark is not altogether without foundation. Certainly it would be difficult to find two pages of poetry more deficient in right feeling, and more devoid of grace and sprightliness than the lines on p. 35,6. If one should have the patience to read them through, he will surely then throw the book aside, never to take it up again.

NEW PUBLICATIONS RECEIVED.

ANTI-CHRIST, or the Spirit of Sect and Schism, by President Nevin. N. Y., J. S. Taylor, 12mo. p. 89.

THE COLUMBIAN MAGAZINE, for September, edited by S. M. Chester. A rich and varied number with two handsome engravings. We observe a poetical contribution from M. N. M., (Mrs. M'Donald,) marked by her usual beauty of thought, and grace, and purity of expression.

VANITY FAIR: Pen and Pencil Sketches of English Society, by W. M. THACKERAY. Parts I. & II. (Harpers.) Very neatly got up, and fully illustrated.

THE LIVING AGE, (Boston, E. Littell & Co., New York, Berford & Co., Astor House, comes to us regularly, freighted with good things. No. 223 contains, among other interesting articles, one from the Edinburgh Review, on Goldsmith, one from the Westminster, on the Literature of the United States.

Swords and Stanford have just published a Card with Texts for Meditation on Forgiveness of Sins preparatory to Divine Worship. It is designed to be placed in Pews, as an incentive and a help to the improvement of the interval before service, by an examination of one's self as to the sins committed since the last attendance in Church, that so a particular confession of these may be united with the general Confession of the Church. The Publishers will give a number of copies to any Clergyman who chooses to apply for them.

"THE CONSTITUTION AND ADDRES of the Cincinnati Society for the Promotion of Evangelical Knowledge, auxiliary to the Protestant Episcopal Society for the same object. Published by the Executive Committee, Cincinnati, Ohio. A.D. 1848."

It gives us great pleasure to see this Address. It sheds considerable light on the objects and motives of "*the movement*." It has been the aim of those concerned in it to teach an *exoteric* and *esoteric* doctrine, by means of the former to throw dust into the eyes of Churchmen, and, if possible, ensure their support; by means of the latter to obtain the active exertions of the initiated in the accomplishment of the secret aims of the Association. It was supposed probably, that by looking one way, while pulling another; by using soft words and honeyed speeches, while "war was in the *heart*;" by dilating on the advantages of "distributing books and tracts of a sound doctrinal character," while the ulterior objects were carefully held back from view, many, well-meaning, but ill-informed Churchmen, might be drawn into the net, and made use of, to further plans of which they had no idea.

The scheme was well contrived, but the execution has not been equal to the conception. When Churchmen saw that it was approved of, only by party prints of a well known character; when they saw none but warm partisans enlisted in the work; when they saw only nine prelates, (one third of the whole number,) inscribe their names as "approving the objects of the society," its true character was manifested to their view, and they turned the cold shoulder to the solicitation offered. The trump of alarm and war was sounded in New York; and Philadelphia gave but a feeble echo; the banks of the Potomac heard the soft strains of the tuneful shepherd of the Virginian flock, but the stream pursued its wonted way unmoved. In Mississippi, a stern voice of authority forbade the erection in that diocese of the standard of sedition; and though the Bishop of Massachusets appealed in piteous strains for help from his Convention, no response of approval met his anxious ear. The same sad fate befel the would-be patriarch of Illinois. In Western New York, a miserable bantling makes its unfortunate parents exceedingly ridiculous and uncomfortable. In short, the leaders of the "movement," begin to think of the old proverb of "much 'cry and little wool;'" of the mountain and the mouse; the stone of Sisyphus, the sieves of the Danaides; perpetual motion; and the squaring of the circle; and to perceive that, when the Greek Calends have come, then, and not till then, will Puritanism rule in the Church. There is, however, some comfort left. The voice of Ohio is now to be heard, or rather the voice of that portion of the state which lies in and about Cincinnati, "including Newport and Covington in the state of Kentucky,"—and, as the Pamphlet before us is published by *authority*, we suppose we may give implicit credence to its authenticity.

On the 21st of June, then, A. D. 1848, in Christ Church, in the city aforesaid, was an address made by the Rt. Rev. the Bishop of that delectable diocese, after which the ordinary proceedings were had, and a Society formed with a Patron, Presidents, two Vice Presidents, Corresponding and Recording Secretaries, Treasurer, and twelve Directors, also an Executive Committee of five. It must be allowed that the multiplication of these societies and the vast number of their officers have a tendency to make them popular, as thereby, little and obscure men are enabled to appear with well sounding titles tagged to their names; and thus bring them in a favorable attitude before the eyes of the world. Besides, people are apt to imagine that a Society with such a tremendous lot of *offices* must have a proportionate number of *members*, which is a *non sequitur*. Quoth Salmagundi describing a militia parade in the good city of Gotham—"Next comes the FAG-RAG, or captain at the head of his mighty band, consisting of one lieutenant, one ensign or mute, four sergeants, four corporals, one drummer, one fifer, and *if he has any privates so much the better for himself*." We should like to know the exact number of the privates which Dr. Aydelott has under his command in the Evangelical squad of Cincinnati.

It was not enough, however, to form the Society, elect officers, &c., &c. An address must needs be prepared "to the members of our Communion throughout the United States," and accordingly we have before us the fruits of the labors of the Committee. Bp. McIlvaine was appointed with two laymen, but *unfortunately* had to go on a visitation; so the two laymen prepared it (we are to suppose) all by themselves. The tone of authority is just as episcopal, however, as if the modest and unassuming prelate had shared in the composition, and had been inditing a pastoral letter to the people of his own peculiar charge: still, we wonder if he had not a little, a very little finger in the pie in spite of his visitation: we think we perceive some slight resemblance of style and manner to his acknowledged productions; and we have heard of skilful managers pulling the string of their puppets, while they themselves keep carefully out of sight.

It might be supposed from the name, that this society was merely a local institution—this would be a mistake. "It is not even 'a diocesan institution, but may embrace members of any diocese in the union.'" This seems to us to be an attempt to shift the central power from Philadelphia to Cincinnati, and promote the extension of Ohio Churchmanship, and Ohio influences through the whole community. "*The movement*" forsooth, does not go fast enough for the men of that region; "*Lowism*," to use a phrase of Dr. Brooke, does not exert sufficient activity in the Church, it wants a head—a man active, unscrupulous, ambitious, and of intellectual ability to carry it out. Neither the Parent society, nor the diocesan auxiliaries are capable of this, in the view of the Ohio confederates: they lack union, quickness of action, efficiency—in a word, the *one man power*. This want will be supplied by the Association before us. Whoever may be the nominal President, no doubt can exist as to who is to be the *real head*. It is a common remark that Popery and Puritanism often meet; and we have abundant proof of this in the pamphlet before us. If the project succeeds of enlisting party men under this banner from every diocese in the union, we may live to witness strange scenes—even the apish gestures, and strange fantastic tricks of a Puritan archbishop, Patriarch or Pope, —whatever name you call him by, the effect will be the same—and if he cannot rule the Church at large, in these United States, he may that portion of it, which will be known as the *Evangelical P. E. Omnium gatherum*.

We are then told that the "Object of the "Parent Society is to limit the spread of the publications of a voluntary society, the Protestant Episcopal Sunday School Union, because of the unsound doctrines which many of them inculcate;"—and for fear that other dioceses might not perceive the importance of this object, Dr. Aydelott & co. very kindly address Churchmen generally, and invite them to become members of the Cincinnati society. There they will get all the good they could by joining a diocesan society or the "Parent Society," and a great deal more, because these folks know better what they are about. Besides, as they sagely observe, it is useless for the society to print and circulate their books and tracts, if there is nobody to read them; and as the "time-honored Bookstore" can testify that Low Churchmen are not particularly given that way, it becomes necessary to provide people who will read these books when circulated, and prevent a glut in the market. As some chimnies consume their own smoke, so the members of the Evangelical Knowledge society are to consume their own trash.

The Address then proceeds to demonstrate, 1st, the "*gospel propriety*," and 2d, the "*ecclesiastical propriety*," of establishing this society. 1. St. Jude tells Christians to "contend earnestly for the faith once delivered to the saints"—*argal*, they must join the Cincinnati Society, Q. E. D. 2. There is a P. E. Sunday School Union, *argal*, there may be also a Confusion of Evangelical Knowledge Society. To be sure there may—who doubts it? and that it will well answer its purpose? I shall not point out the essential differences between the Union and its *limiting* opponent, because that has already been done in a most able manner by your correspondent N. M., and shall freely grant that men may and do confederate together for any and every purpose which they may choose—whether it be to form Patriot Clubs, Odd Fellowship unions, or Cincinnati E. K. Societies. But dear Dr. Aydelott & Co. are exceedingly astonished that this right is questioned; the "parent Society" has been denounced in high quarters, and met with serious opposition in others. How very shocking! What has it done to deserve such treatment—poor, harmless, inoffensive institution? Why the very pamphlet before us will furnish an answer. It is a party association—got up for party purposes. Those, who are its chief agents, have tried to make mischief in the Church, and have been signally defeated in every attempt they have made. In the general Convention, in the Board of Trustees of the General Theological Seminary, in the Missionary Society, and in the Sunday School Union they have been defeated again and again—in short, wherever the voice of the Church by her constituted authorities could make itself heard. They have found it necessary to establish a new association with a high sounding name, and with a new Shibboleth as the price of admission;—it has taken an offensive position against the great body of Churchmen; accusations, threats, and denunciations are plentifully sprinkled through its prospectuses and addresses; in short it boldly rears the standard of Puritanism, with all the cant, pretension, and hypocrisy, of that detestable system. The faith for which it contends is not the system held by the Church as transmitted to her from the Saviour and his Apostles, but the spurious inventions of continental would-be reformers, scarce three hundred years old. From Geneva and Frankfort the spawn of schism and heresy was lodged in the Church of England; and continually taking new forms and manifesting itself in new developments, it has infested the Church from that time to this, and at length appears in the shape of an Evangelical Knowledge Society. The proofs of this will be abundantly produced when we come to reivew a little book on the "Prospects of the Church," by this same Dr. Aydelott; and we shall then show how great is his regard for the *Liturgy* of the Church. Such being the principles of this society, and such the objects of its intrusion into each diocese in the Union, it is undoubtedly the duty of those who are the chief Pastors of the flock of Christ, to drive away the "erroneous and strange doctrines" it would teach under the cunning guise of Evangelical truth, and to warn those committed to their charge against the scheme as "*an irregular, needless, and distracting measure*." While her Bishops speak out thus clearly and manfully, and while her Clergy and Laity obey their godly monitions, as they have done in Western New York, there is no occasion for fearing these Puritan devices.

The Address then proceeds to show the "necessity" of this "*movement*." "The doctrines handed down" [I smell *tradition* here,] from the pure and bright days of the Reformation have been departed from: there is "a disposition to abandon the vital principle of the Reformation,—Justification by faith, and return to a system of works"—a tendency to substitute a religion of sacraments for the religion of the heart; an inclination to set the observance of ordinances, in place of repentance and prayer for the renewing influences of the Holy Spirit; a looking to the Church and her ordinances for salvation, instead of a direct, and unqualified, and supplicating reliance on the atoning blood of the Saviour." It then charges that these tendencies have shown themselves among "Bishops, Presbyters, and Deacons; Professors of Divinity, authors of theological treatises and sacred histories; writers of tracts and Sunday School books; editors of periodicals; and above all, inventors of tales and novels—whose works abound in presentations of doctrine at variance with the Articles, Liturgy, and *other standards of our Church*, [which be they?] and consequently with the Scriptures as understood by the fathers of the Reformation [whom do they mean?] AND AS THE FOUNDERS OF THE GENERAL EVANGELICAL SOCIETY NOW UNDERSTAND THEM." Is it possible? This last item, of course, caps the climax, and shows how greatly in error these Bishops, Professors, and editors, must be. They then go on to specify some special "p[illegible]sions of doctrine and polity"—among which we find—"the invariable connexion of *spiritual regeneration* with *outward baptism*;" the doctrine of the *real prsence* disguised in a modified and mystical dress; the formation of ecclesiological societies! the increase of the number of "*holy-day exercises!!* the substitution of daily morning prayers in the Church for family devotions!!! the *reading* of the Liturgy exalted over the preaching of the Gospel!!! the *replacing of communion tables by altars!!!* And these, the Address styles "PORTENTOUS doctrines and practices," and "things calculated to excite gloomy forebodings"—"Why, this is very midsummer madness."

The authors then proceed with unblushing audacity to fault no less than seven bishops of the Church in these United States for varions acts in their official capacity, which have not met the approbation of their self-constituted censors; and in one or two instances the Convention of the Diocese, to which the censured Bishop belongs, is also included. We think we see a master-hand in this part of the address. We know who in a conventional address publicly commended a disturbance of public worship in this city, and thanked the clerical offenders for their daring and contumacious acts: and if we trace a resemblence ofmanner and expressionin the present instance the inference is unavoidable. The delineation of his method of operation by an eye-witness, who had experienced what are the liberties of action and the free exercise of private judgment allowed in Ohio, adds greatly to our own suspicions, that the present document was not published without his sanction. Be that as it may, we think that this unworthy and impotent attack on so large a number of bishops, and those among the most eminent of their order, will open the eyes of many well-intentioned but not clear-sighted Churchmen, and fiill them with disgust for the motives and practices of its authors. They know that Church principles are so strong in the Dioceses whose Bishops are assailed, that it is hopeless to attempt to do anything in them by means of an auxiliary society; the attempt to form one would only show the weakness of the disorganizers. The scattered elements of sedition and schism are therefore to be gathered together in one huge pile at Cincinnati, in order that the plots and intrigues there concocted may be telegraphed throughout the Church to its remotest borders. Thus not only will the publications of the S. S. Union be *limited* in their circulation, but the other objects contemplated in Dr. Aydelott's book may also be effected—the *revision* of the Prayer Book; the *purging out* of "all scandalous, erroneous, and insufficient ministers," as the dear Puritans understood it; the extermination of high Churchmanship as inculcated by Bishop Hobart; and "a thorough root and branch reformation"—all this is very fine in theory, and reflects great credit on the sagacious *Fag-rag* of the Cincinnati Evangelicals; but at present it seems to us to resemble too nearly for success Captain Bobadil's plan for the slaughter of the enemy's army; or Paddy's schemes for the establishment of an Irish Republic. Paddy wants *clubs*, they want *auxiliar*; *he* wants money, so do *they*; *he* wants pikes and rifles, *they* want books and tracts; *he* wants soldiers, and *they* want readers, and each class is very difficult to find; when *he* has got all these things he is to capture or kill 40,000 of her majesty's troops; and when *they* have got all *their* things they are to "purge out" and exterminate a thousand of Puseyite clergy and many thousands of Puseyite laity, that is to say all those *who do not understand the Scriptures as do the founders of the "Parent Society."* Hear the words of wisdom, O most valiant Hotspurs!—"The purpose you undertake is dangerous; the friends you have named uncertain; the time itself unsorted; and your whole plot too light for the counterpoise of so great an opposition."

In conclusion the address warns those to whom it is directed "not to be afraid of the charge of *schism*" They assert that the *founders of the Parent Society* teach the same doctrine *with* "the venerable founders [? the Apostles] and standards of our Church, that they—the writers—must not "prove recreant to the memory of the Fathers of the Reformation [? whom], and the commands of the spiritual [? christian] Church." Now here is a great deal taken for granted. Dr. Aydelott is one of the founders of the Parent Society, but he does *not* agree with the standards of the Church, and of course not with the Apostles "its venable founders." In the heading to ch. 10 of the book before referred to we find the following words—"*the Reformers did not themselves get rid of all Romish influences—facts show that they did not.—We are now troubled with these remnants of Popery left us by the Reformers.—The communion office in the American Prayer Book changed for the worse from the English Book.—The absolution two-faced.—The baptismal office adwits three interpretations—Baptismal regeneration, Ecclesiastical Regeneration, spiritual regeneration.—Its aspect and the impression it is calculated to make are, to some extent, Popish.—We must reform this office or be continually liable to Popish outbreaks.*"

Our readers will now have a very clear idea of the fitness of this man to prate about sound doctrine, and to charge his brethren and fathers in the ministry with errors in religion. Yet he is the leader of the Evangelicals of Cincinnati, and has published this book under the eye of his bishop, not only uncensur-

ed, but as we infer with the full approbation of this individual. It is truly a melancholy spectacle to find master and man, embarked in one bottom in that Quixotic and heretical scheme, but we have no fears of the spread of their pernicious tenets, nor of the success of their miserable project. The tone of the Church is generally conservative; sound principles are spreading slowly but surely even in Ohio itself; and the more carefully the system contained and exemplified in the Prayer Book is examined and followed, the more clearly will the duplicity and of such men as those above named be displayed to view. We find mighty fine words about strife and contest at the close of the address; and the Dr's. book is hugely pugnacious; but Ohioan pugnacity is kept for their own Convention—abroad they are much more considerate. Witness the fate of the furious resolutions passed in 1847, and which were to have electrified the general Convention. Alas! they remained harmlessly in the pockets of the delegation of Ohio, who did not dare to bring them to light, knowing that they would have been laughed back into their congenial receptacle. The fact is the Puritan party dread any authoritative expression of the voice of the Church; and they very wisely wait till the power of action is past, and then boast of the terrible things they could have done, if they had pleased. Let us demand deeds not words, and then we can judge how far a schism or division is to be feared. At present all we have to do is to watch their proceedings, develop their machinations, resist coolly but effectually their efforts for victory and domination, expose their principles, review their productions, and hold them up to the scorn and contempt which they justly merit. We have no reason to fear them in the fields of literary and polemical warfare: their "instructive addresses and sermons" will prove excellent food for criticism and matter for dissection; and as often as the redoubtable Dr. Aydelott publishes such funny productions as that we are going to examine next week, so often will he find ready and unsparing opponents.

MASTIX.

Domestic Intelligence.

WESTERN NEW YORK.—*Annual Convention.*—In our last number we gave an account of the second day's proceedings of the Convention of the Diocese. We now give a few additional particulars, taken from the last number of the Gospel Messenger.

On the evening previous to the opening of the Convention, Divine service was celebrated in Trinity Church, Geneva, and a very excellent discourse was preached by the Rev. William H. Hill of Brownville, Jefferson county. The Rev. Messrs. Clark, of Palmyra, and Walker of Ithaca, took part in the services, which were attended also by several of the Clergy. The great body of the members of the Convention did not arrive in the village until the following morning.

At 10 o'clock, A. M., Wednesday, 16th, a numerous body of the Clergy being assembled with the Bishop, proceeded into the Church. The Rev. Mr. Stryker, Missionary at East Bloomfield, commenced the service and read the Lessons; the prayers and Litany being said by the Rev. Mr. Norton, of Cape Vincent. The Ante-communion office was said by the Bishop, the Rev. Mr. Corson, of Bath, reading the Epistle, and the Rev. Mr. Watson, of Owego, the Gospel. The Convention sermon was then preached by the Rev. Mr. Leeds, Rector of Grace Church, Utica. He took for his subject the profound words of St. John, "The life was the light of men," and proceeded in a very striking manner to enforce the truth that the Word and Holy Spirit of God is the source of all true illumination, moral and intellectual. We trust that the Rev. Preacher may be enabled to comply with the request of several of his brethren, by the publication of his discourse. After sermon the Bishop proceeded with the Holy Communion Service, the alms of the congregation being collected by three of the Deacons present, and the Rev. Messrs. Watson, Bakewell, Carson, and Hobart, assisting in the distribution of the Sacred Elements. The services were concluded before one o'clock, and the Convention was immediately organized, the Bishop taking the chair, and the Rev. Dr. Proal being elected Secretary, who appointed the Rev. D. C. Millett as his assistant. The roll of the Clergy was called and 51 answered to their names. The certificates of the election of Lay Delegates were then referred to a committee, and the Convention took a recess until half-past 3 o'clock, P. M.

At the opening of the afternoon session, it was reported that delegates from 50 parishes were in attendanee. The Bishop's address occupied the remainder of the afternoon. It contained the usual statement of the labors of our indefatigable Diocesan, and when printed will be found to indicate the increasing prosperity of the Diocese. Toward the conclusion of the address, the Bishop treated at some length two important topics; the formation of the Evangelical Knowledge Society, and the claims of Diocesan Missions. On both these subjects he spoke with even more than his usual force and earnestness. We shall not attempt any abstract of what he said, for the address itself will soon be in the hands of our readers. But as before that time, various representations will be spread abroad respecting both the manner and matter of the address, it is proper for us to say, that the Bishop, with admirable dignity and ability, maintained his position, as appointed by God, to watch over and protect the Diocese committed to his care. The simple desire to discharge this duty, and the firm determination to do it faithfully, blended with kindness and courtesy towards every individual within his jurisdiction, spoke in every word, look, and gesture. The lovers of the truth as well as the personal friends of the Bishop of the Diocese everywhere, may rest assured that he has on no occasion established stronger claims to their affection, respect, and confidence.

Immediately after the address, Convention adjourned until the next day.

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The following is the summary of the Bishop's labors during the past year:

During the year since the assembling of the last Annual Convention, the Bishop has preaceed 152 sermons; baptized 70 persons; administered the communion service 26 times; ordained 11 Presbyters and 8 Deacons; transferred 9 Clergymen to other Dioceses; received 11 into the Diocese of Western New York; has instituted 4 Rectors, and consecsated 4 new Churches; has visited 122 Parishes, and confirmed 607 persons, and has travelled 5,300 miles in the discharge of his duties. There are now in the Diocese 111 Clergymen, and 12 candidates for Orders. The contributions for various Church purposes during the year, amount to $6,728.

New Church at Syracuse.—A new parish is organized in this thriving city.

The members of the congregation of the Free Chapel, met at the Chapel on the 14th of August, for the purpose of organizing a society, and choosing Wardens and Vestrymen. The Rev. Henry Gregory presided, and W. W. Green, Esq., was chosen Secretary. The election resulted in choosing the following as the new Vestry:

Wardens—James D. Wallace, Abraham Bartlett.

Vestrymen.—Archibald C. Powel, Joseph Yates, J. W. Barker, Edgar Marvin, Cornelius Shirley, Irving T. Ballard, D. O. Salmon, I. W. Hall.

The New Society is to be known by the name and title of "The Rector, Wardens, and Vestrymen of St. James's Church, Syracuse."

The Rev. Dr. Gregory has been invited to the Rectorship of the new parish, and expects to enter upon its duties in September.

By the consent and co-operation of the parish of St. Paul's, the new congregation is to occupy the Free Chapel; and with that as a starting point, we hope ere long, by God's blessing, to need and to obtain a suitable Parish Church.—*Gospel Messenger.*

MAINE.—[From the Journal of the Twenty Ninth Convention.]

Number of Clergy. Ten.

Officers, &c.—Standing Committee.—Rev. James Pratt, Rev. N. T. Bent, Rev. T. F. Fales, (*President.*) Rev. Alexander Burgess, Rev. Thomas F. Fales, (*Secretary,*) R. H. Gardiner, James Bridge, S. Holman, M. D.

Deputies to the General Convention.—Rev. J. Pratt, Rev. A. Burgess, R. H. Gardiner, J. G. Tolford, James Jenkins, D. Williams.

Secretary and Treasurer of the Convention.—Rev. A. Burgess, Augusta.

Secretary of the Board of Missions.—Rev. N. T. Bent, Bangor.

Treasurer of the Board of Missions.—R. H. Gardiner, Gardiner.

Executive Committee of Depositories for Prayer Books, &c.—Right Rev. George Burgess, D. D., (*Chairman,*) Gardiner, Rev. James Pratt, Portland, Rev. Nathaniel T. Bent, Bangor.

EPISCOPAL ADDRESS.—*Introductory Remarks.*—Few as we are, our meeting has a peculiar solemnity. It is the first occasion on which the Church, in this Diocese, could legislate and act under a complete and independent organization. High thoughts, in this our day of weakness, would seem impossible; but we cannot forget that, in ages to come, a great commonwealth may look back to this day, as no unimportant point in its religious history. The progress and permanence of the Protestant Episcopal Church in these regions is no matter of conjecture, nor even of mere hope; it is in the hands of time and truth; and, relying on the promise of the Lord, and mindful of the testimony of all human experience, we expect that the work which we now perform will yield its successive fruits till the end of the world. We labor emphatically for posterity, though not the less for our own generation. With such convictions, let us, humbly and even tremblingly, ask wisdom in counsel, and holiness of purpose, lest the injury which may proceed from our neglects or mistakes, should be as lasting as the better results of our efforts and our prayers.

State of the Diocese.—The condition of the several Parishes of this Diocese will appear from the parochial reports. Those of Portland, Gardiner, Bangor, and Augusta, give every evidence of firm establishment. The Parish at Saco has suffered much from various vicissitudes, and not a little from its own too ready despondency; but if, amidst a population of eight thousand persons, a church, already built, in good repair, with every appropriate appendage, out of debt, and having thirty-five communicants, cannot be carried on, then surely we could have no confidence in the attempt to establish any parish for the first time in any town of our Commonwealth. I feel a strong persuasion that the Church at Saco is to prosper more than ever; all present appearances are highly favorable; and while the parishioners are willing to do their utmost, they should be freely aided by their brethren, till they need aid no longer. The Parish at Brunswick, very frail from the beginning, is gathering strength, though it be but slowly. It must continue to be a missionary station; but its peculiar position justifies the expenditure. The foundation of a congregation at Bath, which seems to me not a difficult work, would much confirm and assist the neighboring congregation at Brunswick. At Oldtown and in its vicinity, though all is new, all is full not only of promise, but of fulfilment. The erection of a church has been postponed till the next year: but this is no cause for regret. A large schoolhouse has been, for present purposes, enlarged and suitably furnished with every accommodation for the complete performance of Divine Service. In the mean time, the spiritual edifice is rapidly arising; and there is the most encouraging prospect not only that a substantial Parish will soon reward the toils of the unwearied Missionary, but also that the seed which he has sown all around him, in hamlets and on the borders of the forest, will yield the most blessed of harvests.

The Parochial Work.—The real prosperity of a parish is chiefly the spiritual prosperity of its members; the actual conversion, sanctification and salvation of souls. Many inferior things demand our attention and exertion; but one thing is needful; to that one thing let all else be subservient. The essential means which are appointed for these ends, are the word, the sacraments, and the Church of Christ: if we have these under the plainest, simplest circumstances, we have enough; we have a treasure which ought to be far dearer than our lives. Afterwards come the enjoyments, the refinements, the tastefulness, I had almost said the luxuries, of public worship. Let us always distinguish the one from the other; and by all means teach all to value the pure word of truth, whether the preacher be eloquent or uninteresting; the holy sacraments, duly administered, whether they be received by few or by many; the sacred praises of God, whether they be sung in rude strains, or with all the accompaniments of musical skill; the fellowship of Christians, whether they assemble within a private dwelling, an humble house of worship, or a stately monument of architectural genius and magnificent liberality. Let all be accustomed to prize the institutions and customs of the Church, in their spiritual character; and for this end, I would exhort my brethren of the clergy to present the truths of the Gospel, as this Church has received them, clearly, urgently and constantly; to be diligent in the catechetical instruction of the young; to inculcate regular, orderly habits in public worship, and the practice of kneeling in prayer, as not to be confined to communicants, private prayer on entering and leaving the church, as an universal and most reverential custom, the response as designed for every member of the congregation; to present the sacraments as objects, not of an ignorant and unholy dread, but of earnest, pious desire, and yet not as matters merely of individual choice, but of general command; to resist with meekness but with earnestness, the erroneous and strange doctrines which, so much pervading the community, cannot but have their influence on our own congregations; and to strive that every Christian may be built up in his most holy faith, may be ready to give a reason for the hope that is in him, and may manifest that he has, what is surely most wanting around us, a strong, clear faith, a foundation of fixed principles in religion, an anchor of the soul, sure and steadfast.

The Missionary Work.—All this, too, must bear powerfully upon that missionary work which lies before us. We desire, under God's blessing, the extension of our Church in this commonwealth. It is not that we may be a stronger and more influential body. It is that, small as is our number, we are entrusted with the doctrine of the Gospel in its pureness, and with the primitive and complete order of the ministry. I trust that we shall have no heart eagerly to condemn those who may want any portion of that which we possess. A tone which every where would be presumptuous and arrogant, would here and in us be especially pitiable and preposterous. We have seven congregations amongst a population of nearly six hundred thousand. This population, with all the looseness of opinion, the error, and even the unbelief, which so mournfully prevail, is essentially Christian; and I suppose that none of us, in his conscience, entertains the slightest doubt that they have a place with ourselves in the merciful regard, and an interest in the wide promises of our one Redeemer. Most joyfully declaring this, we must still affirm that it is a high privilege to hold the Apostolic ministry without interruption, the Apostolic organization without essential change, and the Apostolic doctrine without corruption. We must still see that there is a sufficient extent of absolutely ignorant, false, and dangerous teaching, to justify the strongest efforts of all who love the Lord Jesus Christ in sincerity, and may confidently believe that such will not view our progress with alarm. We must still acknowledge that the advance of population far surpasses all means of due religious instruction and edification. We must therefore, on every account, feel that every successful effort for the extension of our Church is a direct and blessed service in the advancement of the kingdom of our Lord over the souls of our brethren.

The Prayer Book.—The Episcopal Church is utterly unknown to the mass of the people of Maine. Nothing will so well make it known as the Prayer-book. I would recommend that the Board of Missions should see that depositories of Prayer-books be established; for example, one at Portland, one at Bangor, and one on the Kennebec. It may be desirable, indeed, to authorize or request the Board to make all such appropriations as may be requisite, for the extension of a knowledge of the Church through operations essentially missionary; such as not only the circulation of Prayer-books, but that of suitable tracts, the provision of books for Sunday Schools in destitute places, and some allowances for the travelling expenses, time and labor of lay-readers or catechists. One organization and treasury may be better than many. A few tracts, well adapted to the state of society which we are to meet, would promise much usefulness. One such I have endeavored to prepare; with what success its publication may disclose.

We are happy to learn that the Bishop's plans, in this respect, are about to be carried out, through the co-operation of the New York Bible and Common Prayer Book Society, and the Protestant Episcopal Tract Society.

CONNECTICUT.—*Presidency of Trinity College.*—We are permitted to state that the Rev. Dr. Williams has formally accepted the Presidency of Trinity College, tendered to him by the Corporation at their late meeting. He expects to remove to Hartford in a few weeks, and to enter upon his duties with the beginning of the next academical year.

Ordination at New Haven.—We learn from the Palladium that on Sunday, August 13th, at Trinity Church, New Haven, Rev. Henry Edwards, and Rev. Oliver Prescott, were ordained Priests, by Right Rev. Bishop Ives, of the Diocese of North Carolina, Bishop Brownell having been prevented from officiating. The candidates were presented by the Rev. Dr. Croswell. The sermon by Bishop Ives is said to have been a highly interesting and impressive exposition and history of the Ministry from the days of the Apostles to the present time.—*Calendar.*

CONNECTICUT.—The following interesting letter we cut from the Calendar:

Mr. Editor,—While attending the late meeting of the "Trustees of Cheshire Academy," the Rev. Mr. Paddock placed in my hands a parcel of papers of great historical importance to the American Church, which had been sent to him from Ohio, by Messrs. James and Charles Bronson, sons of the late Rev. Dr. Bronson, of Cheshire. They had doubtless found them among the papers left by their father. I received them, for the purpose of laying them before the Bishop; and by his advice I now make this communication with the hope that it may stimulate a search after other documents of a like character, which should be sent (as these shall be) to the Rev. Dr. Jarvis, Chairman of a Committee on the Archives, appointed at the late Convention of this Diocese.

Had the Messrs. Bronson been of the careless disposition of too many into whose hands such things fall, these valuable papers would long ere this have gone behind the back-log of some Western fire-place. We are much indebted to them for their discrimination, and for the pains they have taken to return them to Connecticut.

The papers are as follows:

1. What appears to be an original draft of the letter from the Clergy of Connecticut, to the Archbishop of Canterbury, (April 21, 1783,) a copy of which may be seen in Bishop White's Memoir of the Church, p. 277. But it differs greatly from the document as there given, which was, doubtless, its final shape.

2. What seems an original draft of the Testimonial accompanying said Letter. It differs from the copy in White's Memoirs, p. 278.

3. What seems the original draft of the Letter of the New York Clergy, (White's Memoirs, 280,) to the Archbishop of York. It differs from the copy in Bishop White's Memoirs.

4. What seems the original of the Letter of the Clergy of Connecticut, (New Haven, Sept. 9, 1784,) to the General Convention at New York. It is signed in autograph, Abraham Jarvis, Secretary.

5. Copy of the Letter of Richard Henry Lee, printed in White's Memoirs, p. 325.

6. Copies of certificates from Governor Clinton, and from the Executive Council of Pennsylvania. These are certificates that Bishops will be tolerated in America; and the latter document is attested in autograph by Bishop White.

7. Mr. Jay's autograph note to the Rev. Mr. Provost, enclosing a letter from Mr. Adams.

8. A beautiful copy of Mr. Adams' letter to Mr. Jay, dated Grosvenor Square, Jan. 4, 1786. I do not know that this has ever been printed.

9. The original Letter of the English prelates, (see White's Memoirs, p. 297,) dated London, Feb. 24, 1786. This is a very interesting document, and bears the autographs of the two Archbishops, Moore and Markham, and of the following Bishops:—Lowth, (London,) Ashburnham, (Chichester,) Moss, (Bath and Wells,) Shipley, (St. Asaph,) Barrington, (Salisbury,) Hinchcliffe, (Peterborough,) Yorke, (Ely,) Thomas, (Rochester,) Hurd (Worcester,) Butler, (Oxford,) Ross, (Exeter,) Thurlow, (Lincoln,) Warren, (Bangor,) Cornwallis, (Litchfield and Coventry,) Halifax, (Gloucester,) Smallwell, (St. David's,) and Wilson, (Bristol.)

10. The original Letter of the two Archbishops, (see Bishop White's Memoirs, p. 303,) with their autograph signatures.

11. The form of Testimonial which accompanied the Letter of the Archbishops. White 307.

12. A copy of the Letter of the Archbishop of Canterbury, enclosing the Act of Parliament. See White, p. 309.

13. A letter of Dr. Daubeny to Dr. Bowden, in answer to a resolution of the Connecticut clergy, relative to his "Guide to the Church."

14. A letter of Dr. Bowden, which seems to have enclosed sundry letters published in "the Churchman's Magazine," Anno, 1806.

Such are the papers which have been in great peril of destruction, and which are of such real historical value to the church. They are already tattered, and should be preserved in the excellent manner which has been adopted with the Colonial papers of this State. It is high time the Diocese should have a fire-proof strong-room, somewhere or other, for the deposit of records; and why not in Trinity College? One would think a safe might at least be procured, which might answer the purpose until our Archives shall need enlargement.

Yours, A. C. C.

DELAWARE: [From the Journal of the Fifty-eighth Convention.]

Number of Clergy, eleven.

STANDING COMMITTEE.

Rev. Thomas F. Billop, Rev. Walter E. Franklin, Rev. M. Van Deusen, William T. Read, Geo. B. Rodney.

DELEGATES TO THE GENERAL CONVENTION.

Rev. Walter E. Franklin, Rev. Thomas F. Billopp, Rev. John L. McKim, Rev. Andrew F. Freeman, William T. Read, Robert Burton, Edmund Canby, Benjamin Gibbs.

Treasurer of the Convention.—William P. Brobson, Esq.

Secretary of Convention.—Thomas Farmer Billopp.

Episcopal Address: State of the Diocese.—The year of official duty, which I am now called to review, has not varied particularly from the even tenor of the years that have preceded it. The usual amount of labor has been performed, through the kind assistance of God, ministering strength and health for His work. Did we look for great things we should be disappointed. But, despising not the day of small things, we can "thank God and take courage." Our parishes have, with very little interruption, enjoyed regular ministerial services, although at present, I must report some as vacant. The continuance of such services more constantly than had been known in many churches for a long period before, has not been without manifest beneficial effect. Our Church, I have reason to believe, is better known and more generally respected, and an increased confidence is felt in the performance of her worship and the happy character of her influence.

MARYLAND.—*Confirmations.*—In Grace Church, Elk Ridge Landing, on the Ninth Sunday after Trinity, in the afternoon, ten persons were confirmed. The visitation in the morning was at the parish church, (Queen Caroline Parish,) Christ Church, Elk Ridge. Large congregations were in attendance at both churches.—*Church Times.*

SOUTH CAROLINA: *Monthly Missionary Lecture.*—That for July was delivered at the appointed place and time, by the Assistant Minister of St. Michael's, Charleston.—Promptness, not postponement, in aiding Missions, was urged; and the relative claims of Missions, not only in their general, but in some subordinate, relations, were briefly set forth. The attendance was somewhat more encouraging, but not yet as in times past. Has Missionary zeal declined since this lecture was instituted many years ago, or are there other causes of absence? The amount collected was $14 55.—*Charleston Gospel Messenger.*

Cheraw, April 23th.—At Cheraw, after "Morning prayer" by the Rector, (Rev. A. Gregg) I preached, and administered Confirmation to three white and two black persons, and catechized fifteen children. After "Evening prayer" by the Rector, I preached. The congregation was large, considering it was a week-day, and the number of children made it evident, that parents preferred the instruction of the Church, to that of the daily school, and valued for themselves and their families the devotions of the House of God. It was gratifying to notice, that since my last visit, a commodious Vestry Room, which was much needed, had been provided, and to hear that the Church and the enclosure were to be repaired. Some of the worshippers came from (Marlborough) a distance of fourteen miles.—*Ib.*

May-day Celebration, May 2d.—At Darlington Court House, the much approved Female Academy, of which Mr. and Mrs. Spencer have the charge, had their annual festive May-day celebration, conducted in the old English way—the young ladies covered with flowers and wearing wreaths, and addressing each other and the audience in verses appropriate to their youth and the occasion. By request, I made this prayer, under the sanction of the 47th Canon:—"Our Father who art Heaven, hallowed be Thy name. Direct and bless, we humbly beseech Thee, all our proceedings. We pray for all who are here present: we pray for this School: we pray for the advancement of religion and learning throughout the world. May we ever use this world as not abusing it. May we never be lovers of pleasures more than lovers of God. Whether we eat or drink, or whatsoever we do, may we do all to the glory of God, through Jesus Christ, our Lord, to whom with the Father and the Holy Ghost, three Persons and one God, be ascribed, all might, majesty and dominion, for ever. *Amen.*"—*Ib.*

Consecration, June 9th.—In the afternoon, a journey of eleven miles brought me to Gillisonville, the Court-house village of Beaufort District: and here my eyes and heart were greeted by the lately-erected, well-proportioned, well-adorned, and appropriate Church. Workmen and gentlemen were present, busy in preparing it for the expected Consecration. The location is an elevated slope, and affords better scenery than might be looked for in a pine forest; for in the distance are neat enclosures and newly painted comfortable dwellings, and near, a lake, small, but sufficient to reflect the Church, the steeple, and the trees around it. It is not often that one meets as here the steeple and the bell, and a building externally and internally regulated by good architecture, and so much regard for the convenience of the pastor and the people.—But it would awaken interest if all *natural* beauty were wanting—for a newly gathered flock of Christ—a newly raised voice in the wilderness, a house of prayer, however, "humble, cheap and modest," cannot but stir the heart and raise the thoughts; and "a good and pleasant thing it is to be thankful" to God for such privileges, and to his instruments, human benefactors.—*Ib.*

Generous and Judicious Bequest—We have a pleasure in recording that a respected lady of Columbia, has recently bequeathed to "Trinity Church," under the pastoral care of Rev. P. J. Shand, in that City, the sum of $3,000. We understand this amount will nearly or quite liquidate all claims on the Church; and thus gratify all its members, and no one more than the excellent Rector.—*Ib.*

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION—*Twenty-Second Annual Meeting of the Board of Managers*—[From the Twenty-second Annual Report.]

Report of the Executive Committee.—State of the Institution.—The affairs of the Institution generally have undergone no material change since the last Annual Report, and excepting that the measures of enlarged usefulness which it commenced, by reducing the prices of its Books of Instruction, and by the issue of a Library of unequalled cheapness—which have been set before the Church in various ways—have not as yet met with that full response which it was hoped would be given, the prospects and promise of the Institution are as great as at any former period.

In the Editorial Department the Committee have endeavored to pursue that sound and conservative course which they have set forth in their last two Annual Reports, and which has received the unanimous approbation of the Board and of the Society.

Library Books.—The following books have been published since the last Meeting of the Board:

Simple Stories for Children	45 pages.
The Doubt Settled	24 "
Charlie Burton	144 "
Stories Illustrative of our Duty to God	68 "
Michael Ashdell's Trial	60 "
Emma, The Child that Jesus Called	82 "
Confirmation and Communion	32 "
The King's Messengers	142 "

The Children's Magazine.—This publication of the Union, now in its twentieth year, has about the same circulation as at the date of the last Report. It has lost the valuable care which it had enjoyed for upwards of seven years under the editorship of the Rev. Anthony Ten Broeck, who was compelled to resign this charge upon his removal from the vicinity of the city of New York. Arrangements for its future conduct are pending, which, it is hoped, will make the visits of this humble, but important messenger welcome, not only to the children of the Church, but also to their parents, sponsors, and pastors.

Donations to the Union.—The sum of Donations to the Union during the past year, as exhibited in the Treasurer's account herewith submitted, is.... $78 25

To this may be added from the sum credited to the Special Agency (the same not being specifically appropriated).... 7 50

Making a total of.... $85 75

The Committee would invite especial attention to a mode of benevolent operation, of which they have given the suggestion in former reports, and which the past year presents several instances in practice;—it is the placing of sums of money in the Treasury of the Union for the benefit of particular *missionary fields*, or of any destitute parish or Sunday School, to be drawn upon in books. Thus, a single Sunday School in the city of New York has contributed during the year, *Fifty Dollars* to the Mission at Nashotah, and the students of an Academy in Maryland have made their *second* contribution of Ten Dollars for a Library to be sent to a school at the West.

Treasury.—Receipts, $11,660 08. Payments, $12,062 53. Property of the Union, $11,820 27.

Appropriations by the Union:

To Missionary Station at Mumfordville, W. N. Y.,	20 00
To Sunday School at Chicago, Ill.,	1 89
To Sunday School at Ringgold, Tenn.,	10 00
To Sunday School at Racine, Wis.,	10 00
To Bishop Freeman, for Texas,	32 29
To Bishop Freeman, for Arkansas,	42 29
To Bishop Kemper, for N. W. Missionary Diocese,	69 28
To N. Duffin, teacher, Newark,	2 74
To Sunday School at Key West, Florida,	6 88
To Sunday School at Matagorda, Texas,	18 91
To Sunday School at Westfield, W. N. Y.,	1 46
To Sunday School at Beloit, Wis.,	15 69
	$231 48

Benefactions:

From Zion Church Sunday School, N. Y., for Mission at Nashotah,	$50 00
" Cyrus Curtis, Esq., for the Sunday School of the Church of St. John the Evangelist, Stockport, N. Y.,	11 50
The Church of the Ascension, Frankfort, Ky., for the Sunday School of the Church of the Nativity, Maysville, Ky.,	10 00
" St. Luke's Church, Germantown, Pa., for Sunday School of St. Paul's, Fayetteville, Ark.,	10 00
" The Hannah More Academy, Mo., for the Mission Station at Logansport, Ind.,	10 00
	$91 50

The foregoing list is not supposed to be complete, but it contains all the instances of this class, which are fully known to the Agent of the Sunday School Union.

Clerical Changes.

The Rev. Thomas S. Preston has removed from the Church of the Annunciation, New York, and has become the Minister of the Church of the Holy Innocents, near West Point.

The Rev. Edward F. Edwards requests that all letters and papers designed for him may be directed to him at Jersey City, N. J.

The Rev. Orsamus H. Smith has removed from Port Jackson, and taken charge of the Missionary station of North Salem, Westchester county, and Patterson, Putnam county, N. Y.

Notices.

A CARD.

FRANK WILLS, Architect, M. C. S., 156 Broadway.

Mr. Wills prepares designs for stone and timber Churches, sepulchral memorials, painted windows; also for houses, cottages, &c.

Agent for Minton & Co.'s (of Stoke-upon-Trent, England) patent Encaustic Tiles, and Warrington's (of London,) stained glass.

Notice of Services for the Diocese of New-York.—Having been requested by the Standing Committee of the Diocese of New York to perform Episcopal Services in this Diocese from Easter to the meeting of the Convention in September, and having consented to comply with this request so far as my Diocesan duties will allow, I give notice of my design, God willing, to be in the following places, ready to perform such Episcopal duties as may be desired.

Sunday, September 3, at Oakhill, confirmation, 10½, A. M.

Monday, September 4, at Rensselaerville, confirmation, 10½, A. M.

Tuesday, September 5, at Glenville, confirmation, 10½ A. M.

Wednesday, September 6, at Athens, confirmation, 10½, A. M.

Thursday, September 7, at Esopus, confirmation, 10½, A. M.

Friday, September 8, at Clinton, consecration, 10½, A. M.

Sunday, September 10, at Marlborough, confirmation, 10½, A. M.

Monday, September 11, at Walden, confirmation, 10½, A. M.

Tuesday, September 12, South Middleton, consecration, 10½, A. M.

Wednesday, September 13, at Goshen, confirmation, 10½, A. M.

W. H. DELANCEY,
Bishop of the Diocese of Western New York.

July 15, 1848.

Geneva College.—The first term of the next Academical Year, (1848-9,) will open on Thursday, September 14, 1848. Candidates for admission may present themselves the day before—September 13, or on Tuesday, August 1, the day preceding the Annual Commencement.

BENJAMIN HALE, President.

Geneva College, July 12, 1848.—5t

St. Peter's Church, Brooklyn.—Divine Service is regularly held at the hours of half-past 10, A. M., and half-past 7, P. M., in the large rooms in Power's street, near Atlantic street. Sunday School at a quarter-past 9, A. M. All persons friendly to the extension of the Church in this flourishing portion of the city, are respectfully invited to attend.

Contributions of money, or of books, for the formation of a Sunday School and Parish Library, will be thankfully received by A. H. Washburn, Esq., corner of John and Nassau streets, New York, or by Rev. Wm. Staunton, Rector, Warren street, 4th cottage from Clinton street, Brooklyn.

Brooklyn, August 26, 1848.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 22d inst., the Treasurer has received the following contributions:

From Ch of the Holy Trinity, Brooklyn, for the Rev E A Greenleaf, 92; Christ ch, Raleigh, N C, 30; from one who loves the church, but is kept in ignorance of its wants, dated Laporte, half, 5; through C Seymour, Treas of W N Y, St Paul's, Oxford, 10; Grace ch, Utica, 21 75; St Paul's ch, Buffalo, 42 10; St Paul's, Waterloo, 6 41; St Paul's, Paris Hill, 5—85 26; St Paul's, Tompkinsville, 12 14; tithes of a clerk, for the West, 15; Christ ch, Roxbury, Ct, of which 1 is from the children of the parish, half, 2 50; Ch of the Resurrection, Southbury, Ct, 1; St Peter's, Munroe, Ct, 3 82. Total, $246 72.

THOMAS N. STANFORD, Treas.,
New York, August 29, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since his report of 22d inst:

From Trinity ch, Geneva, W N Y, Africa, 1 25, and 30 cts; do, for China, 1; Trinity ch, Utica, 11 26; Grace ch, Lockport, Africa, 1—14 81; from one who loves the Church, but is kept in ignorance of its wants, dated Laporte, Ind, for Constantinople, half, 5; Christ ch, Raleigh, N C, Africa, 10; through Rev C C Hoffman, Christ ch, Pelham, Westchester co, N Y, Africa, 21; S S of do, for do, 1; Grace ch, Westfarms, do, for do, 10; a child's missionary box, Goshen, N Y, 1 64—33 64; a member of Trinity ch, Cleveland, O, for Constantinople, 100; Christ ch, Roxbury, Ct, of which 1 is from children of the parish, half, 2 50; Miss S B, St Helena ch, Beaufort, S C, for ed. of Jos R Walker, Africa, 20; from do, for the African Mission, 20—40. Total, $205 05.

For the erection of a church at Cape Palmas, Africa, two ladies of New York, $100.

J. SMYTH ROGERS, Treas.,
New York, August 29, 1848. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 22d inst:

From Board of Education and Missions of the Diocese of Westesn New York, 250; a friend, by the hands of Bishop DeLancey, 5—remitted by Charles Seymour, Esq. Treasurer of Diocese of Western New York—255; Mrs Crane, donation, 1. Total amount, $256.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, August 29, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sum, since his report of 15th inst.

From St Paul's ch, Chilicothe, O, Rev A Louderback, by Mr N W Thatcher, 5; Mrs Crane, donation, 50 cts. Total, $5 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, August 29, 1848.

To Correspondents.

"Plain Dealer," and two communications from "S.," are unavoidably deferred. We will endeavor to find room for them in our next. "D.," No. 2, in our next.

Died,

At South Brooklyn, on Thursday morning, the 10th ult., JOHN R. SATTERLEE, in the 64th year of his age.

At West Point, on Saturday, August 12th, aged 5 years, and 2 months, MARY, youngest daughter of ROBERT W., and LOUISA WEIR.

At Brooklyn, N. Y., on the 18th of July, Mrs. SUSAN BARTOW, relict of the late Robert Stevenson Bartow, and mother-in-law of the Rev. William A. Curtis, of Grace Church, South Oyster Bay, L. I., and of the Rev. William H. Lewis, of the Church of the Holy Trinity, Brooklyn, aged 77 years.

In Swanzey, New Hampshire, Aug. 15, after a long and lingering illness, Mr. JOHN GRIMES, aged 80.

Mr. GRIMES was one of the original settlers of the village of Swanzey, and had, by his strict integrity, and untiring perseverance, gained the respect and confidence of all who knew him. Possessed of a pure mind, and a fervent zeal in the cause of religion, he awaited the Messenger of Death with that peaceful resignation that so characterizes the Christian. His end was peace, he feared not the King of Terrors. With a brief struggle his spirit quitted this earthly tenement, and was gently borne to that place, "where the wicked cease from troubling, and the weary are at rest." His last remains were consigned to the tomb, amid a large concourse of weeping relatives and friends.

G. W. J.

At Flushing, L. I., on the second ultimo, LUCRETIA, wife of C. R. Lincoln, publisher of the "Flushing Journal;"* and youngest daughter of the late Wm. Burtsell, Esq., of this city, aged 34 years.

* Late printer to the Greek Mission.

Advertisements.

PUBLISHED BY STANFORD & SWORDS, 139 Broadway, New York—

THEOLOGICAL.

Adams's Treatise on Infant Baptism, 12mo, 63 cts.
Aged Christian's Companion, by the Rev John Stanford, 8vo. Portrait, $1 50.
Always Happy. By a Mother. With plates. 18mo, 38 cents.
Andrewes (Bishop) on the Passion of our Lord; with Extracts from his Devotions, 18mo, 38 cents.
Barrow on the Pope's Supremacy, edited by the Rev Dr Hawks, 8vo, $1 25.
Bedell's Pay thy Vows, 32mo, cloth gilt, 31 cts.
——— Renunciation. Uniform with the above, 31 cts.
Beren's Sermons to Young Men. 12mo, 25 cts.
——— Village Sermons. 12mo, 75 cts.
Berrian's Devotions for the Sick Room, 12mo, large type, 75 cts.
——— Enter thy Closet, 12mo, large type, 75 cts.
——— on Communion, 18mo, 50 cts.
——— Family and Private Prayers. New edition enlarged, large type, 12mo, $1.
——— History of Trinity Church, 8vo, handsomely illustrated, $2.
Bickersteth's Devout Communicant, 32mo, cloth gilt, 38 cents.
——— on the Lord's Supper, 12mo, 75 cts.
——— do. do. 32mo, 38 cts.
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September 2.

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September 2—4t

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FRENCH and ENGLISH Boarding School for Boys—corner of 86th street and the Bloomingdale Road—Rev. S. Douglass, A. M., Rector.

This Institution, which has been in successful operation since the time of its establishment, will be open for the reception of pupils on Monday, the 18th of September. The locality is unsurpassed by that of any other school in the vicinity of the city; and it is the desire of the Principal to make the moral and literary advantages of the Institution equal to those which nature has given it. Parents who wish to secure a good school for their children are respectfully requested to visit the Institution and examine for themselves.

Circulars respecting terms, &c., can be obtained at the Bookstore of the Messrs. Appleton, No. 200 Broadway; and at the Office of the Churchman. Sept. 2—3m

THE Rev. C. H. WILLIAMSON will re-open his French and English School for young adies, on Monday, September 4, and also his French classes for ladies, in the day, and for gentlemen, in the evening. For particulars, apply to Mr. or Mrs. W., 68 Duane street, East side of Broadway. Sept. 2—2t

THE COLLEGIATE SCHOOL, No. 95 Mercer street, will be re-opened on Monday, September 4th. Circulars containing terms for the English course of instruction, Mathematics, Latin, Greek, French, Spanish, and German Languages, may be obtained at the Bookstore of Mr. Carter, corner of Canal and Mercer streets. August 26. WILLIAM FORREST, Principal.

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PREFACE TO THE AMERICAN EDITION.

Having for many years made use of "Mangnall's Questions" in the education of my own children, I was tempted to introduce them into my school; although they were not in general use; it being an expensive book, and at that time (seven years since) difficult to obtain. I then discovered many deficiencies, which I had not before thought of, particularly in having no portion allotted to the history of the United States so necessary in the education of all Americans; and too much space appropriated to the English Constitutions, together with many sentences, the application of which are entirely local. These considerations have tempted me feeling the value of the work in its original form, and being convinced that no book of the kind has ever been compiled so well calculated to use the words of the author's preface—"to awaken a spirit of laudable curiosity in young minds," and satisfy that curiosity when awakened in a manner the most concise and clear, to rearrange the work, adapting it more particularly for the use of schools in this country, by adding what has been entirely omittted, and curtailing those portions which, from their diffuseness on matters not particularly interesting to young Americans, are unnecessary. I claim no merit for this effort, even should it prove successful, as the portions of the American history I have added have been compiled from standard works—those of Prescott, Bancroft, and Wooster—simplified as much as possible, and arranged according to the plan pursued in the English work. The chronological table has been arranged on Mrs. Willard's plan, in her excellent "History." The "Common Subjects" have been enlarged, and many errors corrected. As a knowledge of Mythology is necessary to the understanding and enjoyment of the Classics, and as I know of none, *in English*, adapted to ladies' schools, I have added to this book a translation of Noel and Chapsall's well-known work, with some slight alterations and additions. In the English book there is only an alphabetical list of the deities, etc. A taste for Architecture is rapidly increasing in this country, that it becomes necessary for every young person to understand the different orders, and terms made use of, to discriminate the pure and mixed styles, and to give different portions, of sacred edifices particularly, their proper names; I have therefore devoted a few pages to this subject, which I hope will be found useful.

I have endeavored, in the few pages on the subject of Heraldry, to give as concise an account of it as possible to convey a clear idea of the terms made use of, the orders of knighthood, titles, etc., which are constantly met with in reading history, and which it is difficult to explain to the pupil totally unacquainted with the subject. The plates will give a correct idea of the appearance of the escutcheons, etc. I trust this short explanation will not be thought out of place in our republican country.

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School re-opens September 4th, 1848.
Sept. 2, 1848. 4t WM. B. STOUGHTON.

THE NATIONAL PSALMIST, By Mason & Webb. Now ready for delivery, "The National Psalmist: a New Collection of Church Music, &c. By Lowell Mason and George James Webb."

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Teachers and others interested are invited to call and examine this work.

Published by TAPPAN, WHITTEMORE & MASON, No. 114 Washington street, Boston.

For sale by the Booksellers generally in New York.
August 26—3t

MRS. MULLIGAN AND MISS ROBERTS' Boarding and Day School for Young Ladies, (45 Walker street,) will open on Thursday, September 7th. September 2—3t$

ST. PAUL'S COLLEGE, College Point. The next Term of this Institution will commence on the 1st Monday of October. Pupils are admitted into the Primary Department at ten years of age; and into the Collegiate Classes, whenever they possess the requisite qualifications of Learning. Application for admission to be made to J. G. Barton, Rector. August 26.

BOARD WANTED, for a gentleman and his wife, in an intelligent and perfectly genteel and respectable Church family.

Please address "G. S. W.," Box 2050, Post-office, stating location, terms, &c. &c.

References exchanged. August 26—2t$

THE REV. H. D. WARD'S School for Young Ladies, No. 870 Broadway, Union Square, will re-open on Monday, 11th September. The highest advantages are offered, and the number of his pupils is limited to forty. August 56—2t

SELECT SCHOOL, (Mathematical, Classical, &c.,) under the care of the Rev. Isaac Peck, at No. 36 Amity St. The Fall Term will commence on the first Monday in September. For particulars apply (during vacation) to the Editor of the Churchman.
Aug. 5th, 1848.

THE CHURCH ALMANAC—JUST PUBLISHED, and now ready, the Church Almanac for 1849, with a new arrangement of the Calendar pages, showing the Lessons for each day, and a complete and accurate account of the General and Diocesan Institutions of the Church, together with an Alphabetical List of the Clergy. Orders to be addressed to

THOMAS C. BUTLER, Agent,
Sept. 2. tf P. E. Tract Society, 20 John street.

ST. CLEMENT'S SCHOOL—Wil re-open on Thursday, 7th September next. Parents desiring to place their children at this Institution may ascertain terms, &c. on application to the Rev. Alexander S. Leonard, Rector, at his residence, No. 129 Amity street.
August 19—3t

WANTED—In a country Parish, about three miles from the city, an Organist, who would be willing to lead or take part in the singing in addition to the charge of the Organ. A moderate salary only can be given. Applications addressed to W., care of this office, stating terms, and where an interview can be had, will receive immediate attention. August 12.

MRS. OKILL'S SCHOOL will be opened for the return of her pupils on *Monday*, the 3d of September. Nos. 8 and 10 Clinton Place.
August 12—10w

MISS BALLOW will re-open her Boarding and Day School for Young Ladies—Twenty-second street, between Broadway and Fourth Avenue—on Monday, the 11th of September.
August 19—8t

A YOUNG LADY, a communicant of the Church, and who can *thoroughly* teach French and English, with the rudiments of Music, wishes a situation as Governess in a private family, or as teacher in a school. The best of references will be given. Please address P. M. O., at the office of "The Churchman."
August 26—1t$

MISS RIPLEY'S SCHOOL for Young Ladies, East 23d street, (between the Fourth and Lexington Avenues,) will open on Tuesday, the 5th of September. August 26—4t

MARRIAGE WITH DECEASED WIFE'S SISTER.

Continued.

The following is from the official "summary" of evidence, appended to the Report published in our last:—

HON. AND REV. ARTHUR PERCIVAL.

308. Is a Clergyman of the Church of England; decidedly of opinion that Holy Writ prohibits marriage with a wife's sister or niece. Are two ways of ascertaining sense of Holy Scripture —one, by the letter of the Scripture as it stands —the other by testimony borne by the Church of the sense in which it has understood that letter; according to either and both of these ways, these marriages are forbidden; knows of no Church in any time, or any country, which has ever sanctioned these marriages, excepting that of Rome, which granted dispensations from the written law of God; that opinion is founded upon the usage of the Church in very early times, and upon what believes to be authentic evidence of that usage, and can show from the Canons received in the Western and Eastern Churches, that this prohibition extended not merely to actual sisters-in-law, but took every relation which could be looked upon at all in in the light of a sister, whether by adoption, by sponsorship or in any other way. 314-6. Witness explained that, by adoption, he meant where a person, an utter stranger in blood, has been adopted by the father and mother; and by sponsorship, that the godson of any man or woman was prohibited from marrying the daughter of that man or woman; but requested to be excused, expressing an opinion, as to whether such marriages are and ought to be prohibited. 317. The Canon Law, supposed by Gratian to be of the date of 345, says, "That if any man shall espouse a woman and by sudden death shall be prevented from carnal knowledge of her his brother shall not be able to marry her." To that effect there are fifteen testimonies in the Canon Law; to the contrary, there are three. The Canon Law again of the date of 752 and 813 says, "If a man shall lie with two sisters and one of them was his wife previously, he shall not be able to have either." Quoting again from the Decretal of Gregory IX., (862,) "If any woman become my sister by adoption, so long as that adoption subsists between me and her, we cannot possibly marry." In 812, apparently acting upon the maxim expressed by our Saviour, "For the hardness of youı hearts he wrote you this precept," a dispensation was granted to the Livonians lately converted to the faith, that they might marry their brother's widows. Referring to the Canons ascribed by the first Nicene Council, of which the only authentic copy is in the Arabic, and therefore used in the patriarchiate of Alexandria, it is held and ordered that "A man may not marry his wife's goddaughter, nor mother, sister, nor daughter of his own god-child, male or female, nor with his wife's bridesmaids, nor with his mother's bridesmaids." And the 3rd chapter of that body of Canons is, that "A man may not marry his mother, grandmother, father's sister, mother's sister, his daughter, sister, his brother's daughter, his sister's daughter, son's daugthter, daughter's daughter, father's wife, grandfather's wife, cousin's wife, brother's wife, uncle's wife, brother's son's wife, sister's son's wife, wife's sister, wife's grandmother, wife's brother's daughter, son's wife, grandson's wife, great grandson's wife." 318. Is not aware of the existing law in many of the Protestant States abroad upon this subject. Has only heard by rumor that, in Denmark, there is a greater laxity allowed than in England; and in answer to 319-20, expressed dismay as to what he was informed as being upon this subject the law in Prussia, and in a great majority of the foreign countries abroad, and also in a great majority of the Protestant States of America. 323. As relates to the prohibition by direct reference to the Scriptures, witness stated that there was found to be in the Church among bodies otherwise separated, a general consent and agreement as to one point of doctrine, that doctrine ought to be received as the Word of God, even if the Scriptures could not be plainly adduced to support it. 324. "You assume that the doctrine prohibting these marriages has been, and is now, received by the great body of Christians, comprising all the different sects?—I spoke of the Church; I do not account the Protestant communions on the Continent, or in America to be Churches." 325. "You speak solely of what is called the Roman Catholic Church, and the Church of England?—The Greek Church, and various heretical bodies in the East, and the Church of England." 326. "Do you mean to represent the Church of Rome as considering these marriages to be forbidden by the law of God?—What the state of opinion in the Church of Rome at the present day is, I have no knowledge whatever." 327-9. "Is not the very foundation of the power of dispensation the supposition that the matter dispensed with is not of Divine injunction, or of Divine prohibition?—Certainly not in the Church of Rome, because their writers maintain that the Pope has the power to alter the laws of God. Has met with it distinctly, but in what author could not then call to mind." 330. "Is not the general and avowed opinion of the Church of Rome, that the power of dispensation extends only to that which is not either enjoined or prohibited by the law of God; that the power is to dispense with the injunctions or prohibitions of the Church but not those of God?—Has studied a good deal the course pursued by the Church of Rome, and the result of that investigation is, that she holds up a different face in every different country when it suits her purpose to do so." 331. "Can you give any instance of this?—There is no command of God more sacred than that which our Saviour uttered when he instituted the Holy Eucharist. The Council of Constance acknowledged that He instituted it in both kinds. To the Maronites in the East, who are in full communion with Rome, the Church of Rome allows the use of both kinds, which she forbids to her other congregations." 332. "Supposing the assumption to be correct, that the power of dispensation proceeds upon the supposition that what is enjoined, or prohibited, is not enjoined or prohibited by the law of God, but merely by the Church, and that the practice of the Church of Rome has been to grant dispensations for marriages with the degrees of affinity now in question, is not the inevitable result, that it must be supposed that the Church, acting on that principle, did not consider these marriages prohibited by the law of God?—Clearly; grant the first assumption, and the other follows." 334. Of opinion, with respect to these marriages, that it would be beneficial to the people at large to continue the prohibition—so decidedly, that if that law were altered, unless something unforeseen prevented witness, should leave this country, and reside in some country where the law of God is still maintained. And assuming that the Commissioners have in evidence, that no less than 1500 of these marriages have taken place since the year 1835, and that it is probable, if the state of the law continues as it does, that it will be violated exactly as it has been since 1835, should hold it no more reason for changing the law than the violation of the law against murder in Ireland; the evils attending upon void marriages, such as parties not in reality, according to law, being husband and wife, and the children being illegitimate, being evils not worth naming, compared with that of changing the law. Supposing that the number of such marriages should be 15,000; as far as rests upon the law of God and the voice of His Church, the number would make no difference; as far as regards the present happiness of mankind it might. His assumption, in the memorial addressed to the Commissioners, that the number of marriages of this description is not more than 1 in 1000 is very vague, not more than the experience of a considerable extent of country district. Was not then aware that a calculation had been made upon the public returns and Parliamentary documents that the proportiou of such marriages, in the whole number of marriages of widowers, is 1 in 33; but the proportion would not alter his view of the case, except with regard to the national epediency of the law, nor would his judgment be altered if, amongst these 1500 marriages, a considerable number of them had been contracted by persons of exemplary, moral, and religious habits, regarding them as being against the injunctions of God. 347-56. Supposing it not to be contrary to the injunctions of God's law, but only contrary to the injunctions of the law of the Church, considers the law of the Church in such a case, unless the clear law of God to the contrary can be adduced from Holy Scripture, to be the voice of God himself, and binding upon the laity as well as upon the Clergy. In the whole range of his acquaintance, Clergy and laity, the very thought of these marriages is abhorred; but has not a knowledge of persons who have on that account been repudiated by their families and acquaintance. His statement is from personal knowledge of the opinion expressed to him by other individuals, not, till now stated, aware that there are many instances of persons of exemplary life, and of all ranks, including almost the highest, in this position, who are still received by their families and friends, and by general society exactly like other persons, except in the case of one individual, in which a special exemption had been obtained by the authority of Parliament. The retrospective effect of that Act was, in his opinion, a violation of the law of God and of the law of the Church, as far as it encouraged the continued cohabitation of the parties; but, as regards the inheritance of the children, it rested with the Legislature to make any arrangements they pleased; not think it would be against the laws of God to allow the children of such parents to inherit their estates; but, as far as that Act of Parliament sanctioned and encouraged the continued cohabitation of the parties who had so married previously, it is, in his opinion, directly sinful; that the Bishops of the Church of England assenting would not alter his view of the subject. In the part of his memorial which speaks of England isolating herself from the rest of Christendom if she relax in her law, so as not to prohibit marriages within the degrees of affinity, had not then heard that the Protestant nations of the Continent and the Protestant sects of America sanctioned them. 359-60. On being asked, if the law were altered, to name any countries to which he could resort where such marriages were prohibited, supposed could be safe under the Greek Church; but to the question whether the Greek Church grant dispensations or not for such marriages, the answer was he had never heard of their doing so but that our documents respecting the Greek Church are so scanty, that he can only go by assumption. 361-5. Not an Incumbent of a parish at present, nor has ever had charge of a populous parish, and has not any practical information whatever as to the working of the present law amongst any class of society; that he never had reason to believe that, in many instances the alliances were contracted sheerly through ignorance, and that, if the law were more clearly known, they would not be thought of; but, on being asked whether he should say *that*, if aware that many of these marriages had been contracted after most anxious inquiry both from legal and Ecclesiastical authorities, he answered that he spoke of his own knowledge only.

THE VEN. WILLIAM HALE HALE,
Archdeacon of London.

1268-72. Has come to the conclusion, that nothing would be more perilous to society generally, than any alteration of the law as established by Lord Lyndhurst's Act. 1273-4. That when a marriage takes place between a man and one of several sisters, as society is now constituted, under the existing law, the feeling which is created between all these parties is that of pure brotherhood and sisterhood; and that this feeling leads to the performance of many duties to each other which could not be performed if the relation in which they stood to each other were different from what it is now. 1275. With respect to Scripture, the direct prohibition against a man's taking to himself his wife's sister, involves, by consequence, a prohibition against a woman marrying her sister's husband. Is not certain that all marriages forbidden in the 18th chapter of Leviticus are forbidden on the same grounds, or that they are equally unfit. 1276-7. The injunction that if a man, possessed of landed inheritance, died without issue, his brother should take his widow, would make us consider the prohibing law against the marriage with a brother's widow rather as a positive law than a revelation of the law of nature; and, were it not for this exception, we should have been justified in regarding every prohibited marriage as equally an abomination in the sight of God, and equally contrary to the law of nature. 1278. With regard to the law of the Church in the earliest times, the difficulty in appreciating the state of society in which marriages were prohibited between all persons who were related to each other in the seventh degree, had prevented him from carefully investigating the question; but he thought it doubtful whether this prhibition was carried into effect. The passage in Lev. chap. xviii., v. 18, is locus vexatissimus; the discovery of the true meaning of the words by phililogists alone can determine the true intent of the law; the verse, as it stands in the English Bible, seeming to imply that a man might after his wife's death marry her sister. 1280-98, 1336. Fifteen thousand irregular marriages (supposing the marriages in England since 1835 to have been 1,500,000 in number) would only give one per cent.; doubts the fact of 15,000 such marriages. 1298. Has been informed of many incestuous marriages, which, if the law had not allowed marriages other than in parish Churches, would have been prevented. 1300. Should say that if the real opinion of society be obtained, a very great majority would be against an alteration of the law. 1301. That a great number of persons have an open and deliberate intention to violate the law, is no good ground for repealing or altering the statute; if such grounds were admitted, it might lead to doing away with nearly all the prohibited degrees of marriage. The State should legislate not with a view to the few cases, in which disobedience to the law is the exception, but with a view to the great mass who are willing to obey. 1292. The great object of legislation upon marriage points is to check incest and produce purity. Without the law as a guide, mankind can hardly come to an agreement as to the limits of consanguinity or affinity, within which marriage may be contracted; but when the law has defined the boundary of marriage, the limit between purity and incest, both in a legal and moral point of view, is actually defined. 1285-9. People generally entertain a much greater abhorrence of marriages where there is consanguinity than they have of those where there is affinity; the feeling in the minds of men with respect to consanguinity undoubtedly natural; that with respect to affinity created by the law; and, from the terms of abhorrence in which marriage with a deceased wife's sister is sometimes spoken of, he concludes that the feeling so created by law, is as strong as that which has been implanted by nature. 1293. All prohibitory laws lead a well-informed conscience to obey; in some countries, the feeling of society almost bars a marriage between persons of a superior order and those of an inferior; as if, in England, a man should marry his servant maid. 1302-3. Unable to consider the policy of the law apart from its effects upon and its connexion with English society; were we now forming a law of marriage, and had now to define the prohibited degrees, the question would be open to us. Our law now what for centuries it has been, though lately more accurately defined, so as to make marriages which, in theory and principle, were void from the beginning, practically and really so. The same answer ought to be given to those who desire to alter our marriage law, as that which was given by the Barons when they were asked to assimilate the law of England to the civil law, and to allow the legitimation of children born before marriage—"Nolumos leges Angliæ mutari." 1312-5. Is aware that the Church of Rome, upon grounds of policy, allowed marriage with a deceased wife's sister; and it probably was from the Canons of the Church having prohibited these marriages that the general impression had been created that they were contrary to the law of God. Had this been the whole effect of this law, and had it been proved such a marriage was not forbidden in Scripture, the law might have then been altered; but the effect of the law has been to extend brotherhood and sisterhood to those who are not "consanguinei," but only "affines;" and for the sake of this feeling of relationship (which is of the purest kind and seems most beneficial to society), it would be a subject of regret if this pure relationship were destroyed for the sake of persons who do not value it.—1294. The way in which the question has been brought before the public mind, calculated almost to create the sin of disobedience: individuals have been applied to for their individ ual opinions; and many a parishioner would add his signature, when it is known that the Clergyman of the parish had published his opinion in that way; and possibly many a married man may wish to marry his wife's sister, who would never have thought of doing so, had not such a match been declared by so many Clergymen only against the law of our country, and not forbidden by God. 1295-7. The same objection extends to the marriage with the neice of a deceased wife. If a marriage with the widow of a deceased wife's brother be not within the prohited degrees, would be disinclined to make it so. According to his own private feelings, he would regard a brother-in-law's wife as a sister, and a marriage with her wrong. 1299-1317. The combination which existed to obtain an alteration of the law seems to show that a more open understanding existed between many married men and their wives' sisters as to their future intentions, than is proper. Such practices would become still more common were all legal prohibition done away. This wish for an alteration of the law, in the case of many, may have arisen from improperly-formed attachments to persons whom they cannot marry. 1321-2. If restraint is most beneficial to society, this forms a good ground for continuing it; but if the law is a positive human institution, and not binding as a divine law; then, if the relaxation would be more beneficial than its continuance, it might be a good ground for alteration. 1323-4. Possibly, in twenty-five years, another generation may rise up more ready to obey the law. Were such marriages allowed by law. persons contracting them would have a strong feeling against them in society. 1325-7. Prohibitions ought not to be needlessly made: the very fact of a thing being forbidden makes people desire to do it; they are to be condemned who openly break a law which there is no real obligation on them to break; and, if when persons have done so, they are to come to the Legislature and say, "now you ought to do away with the law, lest we by our conduct familiarize others with breaking the law," there is an end of all obligation and force of law in society. There is no law can withstand such conduct. 1328. The inefficacy of a law does not prove it faulty; for the vice may exist in the society which, however respectable, does not choose to be governed by the law. 1335. There must of necessity be legislation on such points; you must define within what degrees people shall marry, and it is a very happy consequence that a corresponding purity of feeling is produced, and thus the law becomes easy to be obeyed. 1329. The total prohibition of marriages of this description, without the possibility of dispensation, was probably coeval with the marriage of Henry VIII. 1330. The state of society in England is the purest in the world with regard to marriage; and it is no just ground for disparagement of the law, that it comes from a bad source, or that because it was the act of a tyrant originating from private motives, the good which has come from it may be thrown aside. 1332-3. The purity of feeling between a man and his wife's sister, and engendered by the present state of the law, may also exist between cousins, especially where they have been brought up in great intimacy. If a sister of a deceased wife were to come, a perfect stranger, from some other part of the world, witness considered, that she would be regarded under the existing law as a sister. 1342-5. The arguments, based on this purity of feeling, do not apply exclusively to the higher classes. In many cases the aunt of the children of a deceased sister is prevented from taking care of them, if the house of her brother-in-law does not afford the means of dwelling and sleeping apart; had heard women give as a reason for their taking care of their brother-in-law's children that they were free from any offer of marriage. 1346-7. Amongst the poorer classes, the result of such care may be, generally, either marriage or concubinage; but, with regard to marriage, he thought the sanctity of marriage was much less regarded amongst the lowest and highest than amongst the middle classes, and he would deprecate the alteration of the law especially with regard to the middle classes, although most of these irregular marriages may, possibly, be found to have taken place among them. 1281. Had not had the means of ascertaining the mind of the Clergy, generally, either in his own Archdeaconry or elsewhere, upon the question; but the ideas entertained upon the subject appeared less strict than he should have anticipated, and several of the Clergy seemed inclined to an alteration of the law. Was unwilling to attempt to ascertain the minds of the Clergy, since, whatever opinion they might give, it would not follow that the law ought to be altered. 1348-50. It is a question upon which the Clergy are are not unanimous. Many people would consent to a change in the law, who at the same time do not wholly approve of it; but appeals are made to the feelings of extreme earnestness on the subject being displayed, and they say, "under existing circumstances we had better yield," though at the same time they say, "we wish heartily a change had never been attempted." 1351. Very likely a large majority of those who object to the alteration of the law have never seriously considered this question, or investigated its merits; for many people are content to hold opinions (especially such as have the sanction of public authority), without troubling themselves to inquire as to the foundations upon which those opinions rest.

The Scripture, disregarding the multitude of wretched excuses, designates as *direct* apostasy from God, what was so as to its essence, though not its outward form.—*Hengstenberg.*

"EVIL AND GOOD," EVER MINGLED IN THE CHURCH ON EARTH.

"Let both grow together until the harvest."

In these words the true doctrine concerning Antichrist, not indeed the personal Antichrist, but the antichristian power, is implicitly declared. We learn that evil is not, as so many dream, gradually to wane and to disappear before good the world before the Church, but is ever to develop itself more fully, even as on the other side, good is to unfold itself more and more mightily also. Thus it will go on till at least they stand face to face, each in its highest manifestation, in the persons of Christ and of Antichrist; on the one hand, an incarnate God, on the other, the man in whom the fulness of all Satanic power will dwell bodily.—Both are to grow, evil and good, till they come to a head, till they are ripe, one for destruction and the other for full salvation. And they are are to grow together; the visible Church is to have its intermixture of good and bad until the end of time, and by consequence that the fact of the bad being found mingled with the good, will in nowise justify a separation from it, or an attempt to set up a little Church of our own. Where men will attempt this, besides the guilt of transgressing a plain command it is not difficult to see what fatal effects on their own spiritual life it must have, what darkness it must bring upon them, and into what a snare of pride it must cast them. For while even in the best of men there is the same intermixture of good and evil as there is outwardly in the Church, such conduct will infallibly lead a man to the wilful shutting his eyes both to the evil which is in himself, and in the little schismatical body which he will then call the Church, since only so the attempt will even seem to be successful.

Thus Augustine often appeals to the fact that the Donatists had not succeeded,—that they themselves would not dare so assert that they had succeeded,—in forming what should even externally appear a pure communion: and since by their own acknowledgment there might be, and probably were, hypocrites and concealed ungodly among themselves, this was enough to render all such passages as Isai. lii. 1, as inapplicable to them as the Catholic Church in its present condition. And yet on the strength of this their assumed purity, they displayed a spirit of the most intolerable pride and presumptuous uncharitableness towards the Church from which they had separated. And the same sins cleave more or less to all schismatical bodies, which, under a plea of purer communion, have divided from the Church Catholic:—the smallest of these, from its very smallness persuading itself that it is the most selec and purest, being generally the most guilty in this matter. Not that there is not something in every man which inclines him to the error; every young Christian in the time of his first zeal is tempted to be somewhat of a Donatist in spirit. Nay, it would argue little love or holy earnestness in him, if he had not this longing to see the Church of his Saviour a glorious Church without spot or wrinkle. But he must learn that the desire, righteous and holy as it in itself is, yet is not to find its fulfilment in this present evil time; that on the contrary, the suffering from false brethren is one of the pressures upon him, which is meant to wring out from him a more earnest prayer that the kingdom of God may appear. He learns that all self-willed and impatient attempts such as have been repeated again and again, to anticipate that perfect communion of saints are indeed works of the flesh; and that however well they may promise at the first, no blessing will rest upon them, nor will they for long even *appear* to be attended with success.

There are some in modern times who, in fear lest arguments should be drawn from this parable to the prejudice of attempts to revive stricter discipline in the Church, have sought to escape the cogency of the arguments drawn from it, observing that in our Lord's explanation no notice is taken of the proposal made by the servants, (ver. 28,) nor yet of the householder's reply to that proposal, (ver. 29.) They argue, therefore, that this parable is not instructive of what the conduct of the servants of a heavenly Lord ought to be but merely prophetic of what generally will be the case in the Church—that this offer of the servants is merely brought in to afford an opportunity for the master's reply, and that of that the latter is the only significant portion. But it is clear, that when Christ asserts that it is his purpose to make a complete and solemn separation at the end, he implicitly forbids, not the exercise in the mean time of a godly discipline, not, where that has become necessary, absolute exclusion from Church-fellowship—but any attempts to anticipate the final irrevocable separation, of which he has reserved the execution to himself. That shall not take place till the end of the present dispensation; not till the time of the harvest will the householder command,—and then he will give the command not to these servants but to the reapers,—that the tares may be gathered out from among the wheat. Not till the end of the woıld will the Son of man send forth his servants,—nor even then his earthly ministering servants, but, "*his angels, and they shall gather out of his kingdom all things that offend and all which do iniquity*"—in the words of Zephaniah (i. 3,) "the stumbling-blocks with the wicked."—*Trench on the Parables.*

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August 19—4t

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